



Seth Chandler.

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A N
ALPHABETICAL COMPENDIUM

OF THE VARIOUS

S E C T S

Which have appeared in the World from the beginning of the
Christian Æra to the present Day.

WITH AN

A P P E N D I X,

Containing a brief Account

Of the different Schemes of

R E L I G I O N

Now embraced among Mankind.

The whole collected

From the best Authors, ancient and modern.

By HANNAH ADAMS.

“Prove all things, hold fast that which is good.”

Apostle Paul.

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TO THE READERS.

IT will be easily perceived, that the compiler of the following work has, with great labour and pains, ransacked the treasures of ecclesiastical history, ancient and modern, to bring into view what is here presented to the public.

She claims no other merit than that of having honestly and impartially collected the sense of the different sects, as it is given by the authors to whom she refers : nor was it a vain ambition of appearing as an author, that put her upon writing ; her own satisfaction and amusement being the only object. Having yielded however to its publication, at the desire of several judicious friends, she has also done violence to her own inclination, by prefixing her name.

The world has been absurdly accustomed to entertain but a moderate opinion of female abilities, and to ascribe their pretended productions to the craft and policy of designing *men* ; either to excite admiration or screen their weakness from censure : whereas unbiaised reason must allow, if an invidious comparison between the sexes is in any respect justifiable, it cannot be grounded upon a defect of natural ability, but upon the different, and perhaps faulty mode of female education ; for under similar culture, and with equal advantages, it is far from being certain that the female mind would not admit a measure of improvement, that would at least equal, and perhaps in many instances eclipse, the boasted glory of the other sex.

There have been female writers, and historians, who have been deservedly honored in the literary world.—The celebrated Mrs. Maccauley Graham, who has lately honored our country with her presence, is a living example, The

The writer of this compendium having been from her youth fond of books, has made herself acquainted with the Greek and Latin tongues, which may sufficiently account for so frequent a use of terms in those languages.

However the volume may be received by those who are vers'd in the historic page, it may at least be useful and entertaining to those who have neither leisure nor opportunity to peruse the numerous volumes from which the whole is collected.—With regard to many of the ancient sects, it is well known little has been preserved, and therefore little can be here expected.—With respect to others, such as desire further information, are directed by references to the volumes, and generally to the pages, where their inquisitive minds may be satisfied.

It is truly astonishing that so great a variety of faith and practice should be derived with equal confidence of their different abettors, from one and the same revelation from heaven : but while we have the lively oracles, we are not to adopt any of the numerous schemes of religion, further than they have a manifest foundation in the sacred pages. To the law and to the testimony ; if they speak not according to this word, however specious their systems may appear, “there is no light in them.”

With cordial wishes for the divine illumination of the holy spirit, by which the sacred scriptures were indited, and a universal prevalence of the knowledge and practice of pure and undefiled religion before God and the Father :

I am the readers most obedient humble servant,

THOMAS PRENTISS.

Medfield, September 2d, 1784.

ADVERTISEMENT.

THE reader will please to observe, that the following rules have been carefully adhered to through the whole of this performance.

1. To avoid giving the least preference of one denomination above another: omitting those passages in the authors cited, where they pass their judgment on the sentiments of which they give an account: consequently the making use of any such appellations as *Hereticks*, *Schismatics*, *Enthusiasts*, *Fanatics*, &c. is carefully avoided.

2. To give a few of the arguments of the principal sects, from their own authors, where they could be obtained.

3. To endeavour to give the sentiments of every sect in the general collective sense of that denomination.

4. To give the whole as much as possible in the words of the authors from which the compilation is made, and where that could not be done without too great prolixity, to take the utmost care not to misrepresent the ideas.

Medfield, September 2, 1784.

THE HISTORY OF THE
CITY OF BOSTON

FROM THE FIRST SETTLEMENT
TO THE PRESENT TIME
BY
JOHN HUTCHINGS

IN TWO VOLUMES.
THE FIRST VOLUME.
CONTAINING THE HISTORY
FROM THE FIRST SETTLEMENT
TO THE YEAR 1700.
THE SECOND VOLUME.
CONTAINING THE HISTORY
FROM THE YEAR 1700
TO THE PRESENT TIME.

BOSTON:
PRINTED BY
JOHN HUTCHINGS
AT THE SIGN OF THE
CROWN, IN THE
MARKET PLACE.
1764.

ALPHABETICAL COMPENDIUM, &c.



A C E

A BRAHAMIANs, A sect in the ninth century; so called from their founder, Abraham. They received the doctrines of the Paulicians, and are said to have employed the cross in the most servile offices. [See Paulicians.]

Dictionary of Arts and Sciences, vol. 1. p. 10.

ABYSSINIAN-CHURCH, *that* established in the empire of Abyssinia: they maintain that the *two* natures are united in Christ without either *confusion* or *mixture*; so that though the nature of our Saviour be really *one*, yet it is at the same time *two-fold* and *compound*.

The Abyssinian church embraced these tenets in the seventh century. They disown the Pope's supremacy, and most points of the Popish doctrines.

Mosheim's Ecclesiastical History, vol. 2. p. 172. vol. 3. p. 492.

Dictionary of Arts and Sciences, vol. 1. p. 15.

ACEPHALI, i.e. headless. The word is compounded of the privative [a] and [kephale] *a head*. They were a branch of the Eutichians, who, by the submission of Mongos, had been deprived of their chief. This sect was afterwards divided into three others,
who

who were called Anthopomorphites, Barsanaphites, and Esaianites. [See Eutychians.]

Mosheim's Ecclesiastical History, vol. i. p. 418.

ADAMITES, A sect in the second century, who assumed this title from their asserting that since their redemption by the death of Christ, they were as innocent as Adam before the Fall, and consequently went naked in their assemblies. The author of this denomination was Prodicus, a disciple of Carpocrates. It was renewed in the fifteenth century by one Picard, a native of Flanders.

Broughton's Historical Library, vol. i. p. 14.

ADESSENARIANS, A branch of the *Sacramentarians*, so called from the Latin *Adesse, to be present*; because they believed the presence of Christ's body in the *eucharist*, though in a manner different from the Romanists. They were subdivided into those who held that the body of Jesus Christ is in the bread; whence they were likewise *Impanatores*; those who hold that it is *about* the bread; those who said it is *with* the bread; and those who maintained that it is *under* the bread.

Broughton, ibid, p. 15.

ADIAPHORISTS. [See Lutherans.]

ADOPTIANS, Followers of Felix of Urgel, an Elipand of Toledo; who, towards the end of the eighth century, taught that Jesus Christ, with respect to his human nature, was not the natural, but adoptive Son of GOD.

Dictionary of Arts and Sciences, vol. i. p. 49.

AERIANS, A sect which arose about the year 342; so called from one Aerius, a Presbyter, Monk, and Semi-arian.

Semi-arian. One of his principal tenets was, that there is no distinction, founded in scripture, between a Presbyter and a Bishop. He built his opinion chiefly on the passage in the first epistle to Timothy, in which the *apostle* exhorts him not to neglect *the gift he had received by the laying on the hands of the Presbytery*. Aerius condemned prayers for the dead, stated fasts, the celebration of Easter, and other rites of the like nature.

Mosheim's Ecclesiastical History, vol. 1. p. 314.

Broughton's Historical Library, vol. 1. p. 22.

AETIANS, A sect which appeared about the year 336; so called from Aetius, a Syrian. Besides the opinions which the Aetians held in common with the Arians, they maintained that *faith* without *works* was sufficient to salvation, and that no sin, however grievous, would be imputed to the faithful. Aetius moreover affirmed, that what **GOD** had concealed from the *apostles*, he had revealed to him.

Broughton, ibid, p. 24.

AGINIANS, A sect which appeared about the end of the seventh century. They condemned the use of certain meats and marriage.—They had but few followers; and were soon suppressed.

Broughton, ibid, p. 26.

AGNOITES, A sect which appeared about the year 370. They were followers of Theophronius, the Capadocian, who called in question the omniscience of **GOD**; alledging that he knew things past only by memory, and things future only by an uncertain prescience.

There arose another sect of the same name about the year 535, who followed the sentiments of **B** Themistius.

Themisticus, deacon of Alexandria, who held that Christ knew not when the day of judgment shall be. He founded this opinion on a passage of St. Mark : *Of that day and hour knoweth no man ; no not the angels who are in heaven, nor the son, but the Father only.*

This sect derive their name from the Greek *agnoein*, to be ignorant.

Broughton, ibid, p. 26, 27.

ALBANENSES, A sect which commenced about the year 796. They held with the Gnostics and Manichæans, two principles, the one of good, the other of evil. They denied the *divinity*, and even the *humanity* of Jesus Christ, asserting that he was not truly man ; did not suffer on the cross, die, rise again, nor really ascend into *heaven*. They rejected the doctrine of the *resurrection* ; affirmed that the general judgment was past ; and that hell torments were no other than the evils we feel and suffer in this life. They denied *free-will*, did not admit *original sin* ; and never administered *baptism* to infants. They held that a man can give the holy spirit of himself, and that it is unlawful for a christian to take an oath.

This *sect* derived their name from the place where their spiritual ruler resided. [See Manichæans and Chatharists.]

Broughton, ibid p. 31.

Mosheim's Ecclesiastical Hist. vol. 2. p. 445.

ALBANOIS, A sect which sprung up in the eighth century, and renewed the greatest part of the Manichæan principles. They also maintained that the world was from eternity. [See Manichæans.]

Collier's Historical Dictionary, vol. 1. [See Albanois.]

ALBIGENSES,

ALBIGENSES, So called from their first increase in Albi and Albigeos. A denomination remarkable for their opposition to the discipline and ceremonies of the church of Rome. Their opinions are similar with the Waldenses. [See Waldenses.]

Perrin's History of the Waldenses, p. 3.

ALMARICIANS, A sect which arose in the thirteenth century. They derived their name from Almaric, professor of logic and theology at Paris, who taught that *every christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved.* His followers asserted that the *power of the Father* had continued only during the Mosaic dispensation; that of the *Son* twelve hundred years after his entrance upon earth; and that, in the thirteenth century, the *age of the Holy Spirit* commenced, in which the sacraments and all external worship were to be abolished; and that every one was to be saved by the internal operations of the Holy Spirit alone, without any external act of religion.

Mosheim's Ecclesiastical History Note [c] vol. iii. p. 129, 133.

ALOGIANS, [in Latin Alogi] A sect in Asia-Minor, in the year 171; so called, because they denied the divine *logos*, or word, and the gospel and writings of St. John, attributing them to Cerinthus.

One Theodore of Byzantium, by trade a currier, was the head of this denomination.

Broughton's Historical Library, vol. 1. p. 33.

AMMONIANS, So called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the se-

cond century. This learned man attempted a general reconciliation of all *sects*, whether *philosophical* or *religious*. He maintained, that the great principles of all *philosophical* and *religious truth* were to be found equally in all sects ; and they differed from each other only in their method of expressing them, and in some opinions of little or no importance ; and that by a proper interpretation of their respective sentiments, they might easily be united in one body.

AMMONIUS, Supposed that true philosophy derived its origin and its consistence from the Eastern nations ; that it was taught to the Egyptians by Hermes ; that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other Oriental sages. He maintained that all the different religions which prevailed in the world, were in their original integrity, conformable to this ancient philosophy ; but it unfortunately happened that the symbols and fictions, under which, according to the Eastern manner, the ancients delivered their precepts and doctrines, were, in process of time, erroneously understood both by priests and people in a literal sense ; that in consequence of this, the invisible beings and demons, whom the supreme Deity had placed in the different parts of the universe as the ministers of his providence, were, by the suggestions of superstition, converted into Gods, and worshiped with a multiplicity of vain ceremonies. He therefore insisted, that all the religions of all nations should be restored to their primitive standard, viz. *the ancient philosophy of the East* ; and he asserted that his project was agreeable to the intentions of Jesus Christ (whom he acknowledged to be a
most

most excellent man, the friend of GOD) and affirmed that his sole view in descending on earth, was to set bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology, from whence they were derived.

Taking these principles for granted, Ammonius associated the sentiments of the Egyptians with the doctrines of Plato ; and to finish this conciliatory scheme, he so interpreted the doctrines of the other *philosophical and religious sects* by art, invention, and allegory, that they seemed to bear some resemblance of the *Egyptian and Platonic systems*.*

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country and the dictates of nature ; but a more sublime rule was laid down for the wise,—they were to raise above all terrestrial things by the towing efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body which restrains the liberty of the immortal spirit ; that in this life they might enjoy communion with the *Supreme Being*, and ascend after death, active and unencumbered, to the Universal Parent, to live in his presence forever.

Mosheim's Ecclesiastical History, vol. I. p. 137 to 144.

AMSDORFIANS, A sect of Protestants in the sixteenth century, who took their name from Armisdorf their leader. It

* Ammonius left nothing behind him in writing ; nay, he imposed a law upon his disciples not to divulge his doctrines among the multitude, which law, however, they made no scruple to neglect and violate.

It is said they maintained that good works were not only unprofitable, but even opposite and pernicious to salvation.

Dictionary of Arts and Sciences, vol. 1. p. 131.

ANABAPTISTS, [See Baptists.]

ANGELITES, A sect which sprung up about the year 494 ; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise Serverites, from one Serverus, who was the head of their sect ; as also Theodosians, from one among them named Theodosius, whom they made Pope at Alexandria.

They held that the Father, Son, and Holy-Ghost, are not the same ; that none of them exists of himself, and of his own nature ; and that there is a common Deity existing in them all ; and that each is GOD, by a participation of this Deity.

Broughton's Historical Library, vol. 1. p. 49.

ANOMOEANS, A name by which the pure Arians were distinguished in the fourteenth century, in contradistinction to the Semi-Arians. The word is taken from the Greek [anomoios] different, dissimilar. [See Arians.]

Broughton, ibid. p. 51.

ANTHROPOMORPHITES, A sect in the tenth century : so denominated from [anthrōpos] man, and [morphē] shape. In the district of Vicenza, a considerable number, not only of the illiterate vulgar, but also of the sacerdotal order fell into the notion, that the Deity was clothed with an human form, and seated like an earthly monarch,
upon

upon a throne of gold, and that his angelic ministers were men arrayed in white garments, and furnished with wings to render them more expeditious in executing their sovereign's orders. They take every thing spoken of God in scripture in a literal sense, particularly that passage in Genesis, in which it is said that *God made man after his own image*.

Broughton, ibid. p. 55.

Mosheim's Eccles. Hist. vol. 3. p. 227.

ANTINOMIANS, They derive their name from the Greek [*anti*] *against* and [*nomos*] *law*. In the 16th century while Luther was eagerly employed in censuring and refuting the Popish doctors, who mixed the *law* and *gospel* together, and represented eternal happiness as the fruit of legal obedience, a new teacher arose whose name was John Agricola, a native of Aisteben, and an eminent doctor in the Lutheran church. His fame began to spread in the year 1538, when from the doctrine of Luther, now mentioned, he took occasion to advance sentiments which were interpreted in such a manner, that his followers were distinguished by the title of Antinomians. *

The principal doctrines which bear this appellation, together with a short specimen of the arguments made use of in their defence, are comprehended in the following summary.

I. That the *law* ought not to be proposed to the people as a rule of manners, nor used in the church
as

* Agricola held, that repentance was not to be taught from the decalogue; and opposed such as maintained that the *gospel* was not to be preached to any but such as were humbled by the *law*.

as a means of instruction ; and that the *gospel* alone was to be inculcated and explained, both in the churches and in the schools of learning.

For the scriptures declare, that *Christ is not the law-giver*, as is said, *The law was given by Moses ; but grace and truth came by Jesus Christ*. Therefore, the ministers of the *gospel*, ought not to teach the *law*. Christians are not ruled by the *law*, but by the spirit of regeneration, according as it is said, *ye are not under the law, but under grace*. Therefore the *law* ought not to be taught in the church of Christ.

II. That the *justification* of *sinners*, is an imminent and eternal act of God, not only preceding all acts of sin ; but the existence of the sinner himself. †

For nothing new can arise in God, on which account he calls things that are not as though they were ; and the apostle saith, *who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, before the foundation of the world*.— Besides, CHRIST was set up from everlasting, not only as the head of the church, but as the surety of his people ; by virtue of which engagement the Father decreed never to impute unto them their sins. See 2d. of Cor. iv. 19.

III. That justification by faith, is no more than a manifestation to us of what was done before we had a being.

For

† This is the opinion of most, who are styled Antinomians. though some suppose, with Dr. Crisp, that the elect were justified at the time of Christ's death.

For, it is thus expressed in Hebrews xi. i. *Now faith is the substance of things hoped for, the evidence of things not seen.* We are justified only by Christ; but by *faith* we perceive it, and by *faith* rejoice in it, as we apprehend it to be our own.

IV. That men ought not to doubt of their faith, nor question whether they believe in Christ.

For, we are commanded to *draw near in full assurance of faith.* Hebrews x. 22. *He that believeth on the Son of GOD hath the witness in himself.* 2d of John v. 10. i.e. he has as much evidence as can be desired.

V. That GOD sees no sin in believers, and they are not bound to confess sin, mourn for it, or pray that it may be forgiven.

For GOD has declared, Heb. x. 17. *Their sins and iniquities I will remember to more:* and in Jer. l. 20. *In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will paraon them whom I reserve.*

VI. That GOD is not angry with the elect, nor doth he punish them for their sins.

For Christ has made ample satisfaction for their sins, see Isaiah liii. 5. *He was wounded for our transgressions; he was bruised for our iniquities, &c.* And to inflict punishment once upon the surety, and again upon the believer, is contrary to the justice of GOD, as well as derogatory to the satisfaction of Christ.

VII. That by GOD's laying our iniquities upon Christ, he became as completely *sinful as we*, and we as completely *righteous as Christ*.

For *Christ* represents *our persons* to the *Father* ; we represent the *person* of *Christ* to him : the loveliness of *Christ* is transferred to us ; on the other hand, all that is hateful in our nature is put upon *Christ*, who was forsaken by the *Father* for a time ; see 2d of Cor. v. 21. *He was made sin for us, who knew no sin ; that we might be made the righteousness of GOD in him.*

VIII. That *believers* need not fear either their own sins or the sins of others, since neither can do them any injury.

See Rom. viii, 33, 34. *Who shall lay any thing to the charge of GOD's elect ? &c.* The apostle does not say that they never transgress ; but triumphs in the thought that no curse can be executed against them.

IX. That the new covenant is not made properly with us, but with *Christ* for us ; and that this covenant is all of it a promise, having no conditions for us to perform ; for faith, repentance, and obedience, are not conditions on our part, but *Christ's* ; and he repented, believed, and obeyed for us.

For the covenant is so expressed, that the performance lies upon the Deity himself, *For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts ; and I will be to them a GOD, and they shall be to me a people.* Hebrews viii. 10.

X. That *sanctification* is not a proper evidence of *justification*.

For those who endeavour to evidence their justification by their sanctification, are looking to their
own

own attainments and not to Christ's righteousness for hopes of salvation.

Mosheim's Eccles Hist. vol 4 p. 33.

Clark's Lives, p. 142.

Ursinus', Body of Divinity, p. 620.

Spiritual Magazine vol 2 p 171.

Chriss's Sermons, vol 1. p. 24 29. 136. 137. 143. 281, 298. 330. vol. 2 p. 144. 155.

Saltmarsh. of Free Grace, p. 92.

Eaton's Honey-comb, p 446.

Town's Assertions. p 96

Display of GOD's special Grace. p. 102.

ANTITACTES, Of [antitaktö] to oppose, A sect of Gnostics who held that GOD the creator of the universe, was good and just ; but that one of his creatures had created evil, and engaged mankind to follow it in opposition to GOD ; and that it is the duty of mankind to oppose this author of evil in order to avenge GOD of his enemy.

Bailey's Dictionary, vol. 2. [See Antitactes]

ANTITRINITARIANS, A general name given to all those who deny the doctrine of the Trinity, and particularly to the *Arians* and *Socinians*.

Dictionary of Arts and Sciences, vol. 1 p. 167:

APELLÆANS, A sect in the second century, so called from Apelles, a disciple of Marcion. They affirmed that Christ, when he came down from Heaven, received a body, not from the substance of his mother, but from the four elements ; which, at his death, he rendered back to the world, and so ascended into Heaven without a body. With the Gnostics and Manichees, they held two principles, a good and a bad God. They asserted that the prophets contradicted each other ; and denied the resurrection of the body.

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They erased that passage of St. John, which says *every spirit that confesseth not that Jesus Christ is come in the flesh, is not of GOD.*

Broughton's Historical Library, vol. 1 p. 58.

APHTHARTODOCITES, A sect in the sixth century, so called from the Greek [aphthartòs] *incorruptible*, and [dòkèō] *to judge*, because they held that the body of JESUS CHRIST was incorruptible, and not subject to death. They were a branch of the Eutychians. See Eutychians.

Broughton, ibid. p. 58.

APOCARITÆS, A sect in the third century, sprung from the Manicheans. They held that the soul of man was of the substance of God.

Broughton, ibid. p. 60.

APOLLINARIANS, A sect in the fourth century, who were the followers of Apollinaris, bishop of Laodicea. He taught that Christ's person was composed of a union of the true divinity and a human body, endowed with a sensitive soul, but deprived of the reasonable one, the divinity supplying its place. He added, that the human body united to the divine spirit, formed in Jesus Christ one entire divine nature.

Formey's Eccles. hist. vol. 1. p. 79.

APOSTOLICS, A sect in the twelfth century, who had at their head one Gerard Saggarel, of Parma. They were so called, because they professed to exhibit in their lives and manners the piety and virtues of the holy apostles. They held it unlawful.

lawful to take an oath ; renounced the things of this world, and preferred celibacy to wedlock.

Mosheim's Eccles. hist. vol. 2 p. 457.

Dufresnoy's Chronological Tables, vol. 2 p. 239.

AQUARIANS, A sect in the second century ; who under pretence of abstinence, made use of water instead of wine, in the Eucharist. See Encratites.

Dictionary of Arts and Sciences, vol. 1, p. 178.

ARABICI, So called because they sprung up in Arabia, in the year 207. It is uncertain who was their author. They denied the immortality of the soul, believed that it perished with the body ; but maintained at the same time that it was to be again recalled to life with the body, by the power of God.

Mosheim's Eccles. Hist. vol. 1, p. 249.

Broughton's Historical Library, vol. 1, p. 73.

ARCHONTICKS, A sect which appeared about the year 175, so called because they held that *archangels* created the world. They denied the resurrection of the body ; they maintained that the God of Sabaoth exercised a cruel tyranny in the seventh heaven ; that he engendered the Devil, who begot Abel and Cain of Eve.

These tenets they defended by books of their own composing, stiled, *The revelation of the prophets*, and the *Harmony*.

Echard's Eccles. hist. vol. 2, p. 542.

ARIANS, A denomination in the fourth century, which owed its origin to Arius, a man of a subtil turn, and remarkable for his eloquence. He maintained that the *Son* was totally and *essentially* distinct from the *Father* ; that he was the *first* and

and *noblest* of those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the *Almighty Father* formed the universe, and therefore inferior to the *Father* both in *nature* and in *dignity*. * He added that the holy spirit was of a different nature from that of the Father, and of the Son ; and that he had been created by the *Son*. However, during the life of Arius, the disputes turned principally on the divinity of Christ.

To prove their fundamental doctrine, the Arians alledge, that the apostle styles Christ, *The first born of every creature*. Col. i. 15. Therefore he is only the first and noblest creature of God.

In the 1st Cor. xv. 24, it is said that *Christ shall deliver up the kingdom to God, even the Father* ; therefore he will be subjected to him ; and consequently inferior.

John viii. 24. v. 19. xiv. 10—28. Mark xiii. 33. These texts with some few others of like nature, are generally made use of by this denomination, as proofs of a subordination of Jesus Christ to God the Father.

The ARIANS were divided among themselves, and torn into factions, which regarded each other with the bitterest aversion. Of these the ancient writers make mention under the names of Semi-arians, Eusebians, Ætians, Eunomians, Æacians, Psathyrians, and others : but they may all be ranked with

* His followers deny that Christ had any thing which could properly be called a *divine nature*, any otherwise than as any thing very excellent may by a figure be called divine, or his delegated dominion over the system of nature might entitle him to the name of GOD.

with the utmost propriety into three classes ;—the first of these were the primitive and genuine Arians, who rejecting all those forms and modes of expressions, which the moderns had invented to render their opinions less shocking to the Nicenians, taught simply, *That the Son was not begotten of the Father*, (i. e. produced out of his substance) *but only created out of nothing*. This class was opposed by the Semi-arians, who in their turn were abandoned by the Eunomians, or Anomæans, the disciples of Ætius and Eunomius. The Semi-arians held, *that the Son was* [ὁμοούσιος] i. e. *similar to the Father in his essence, not by nature, but by a peculiar privilege*. The Eunomians, who were also called Ætians, and Exucontians, and may be counted in the number of pure Arians, maintained *that Christ was* [ἐτερόουσιος] or [ἀνόμοιος] i. e. *unlike the Father in his essence as well as in other respects*.

Under this general division many subordinate sects were comprehended, whose subtleties and refinements have been but obscurely developed by ancient writers.

Mosheim's Eccles. hist. vol. 1, p. 335, 342, 343.

Formey's Eccles. hist. vol. 1, p. 76.

Opera Zanchii, vol. 1, tom. 1, p. 492—494.

Doddridge's Lectures, p. 401.

Lowman's Tracts, p. 253.

ARMENIANS, A division of Eastern christians, thus called from Armenia, a country they anciently inhabited.

The principal points in their doctrine are as follows, 1st. They assert, with the Greeks, the procession of the Holy Ghost from the Father only. 2d. They believe that Christ, at his descent into Hell,

Hell, freed the souls of the damned from thence, and reprieved them till the end of the world, when they shall be remanded to eternal flames. 3d. They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection : notwithstanding which, they pray to departed saints, adore their pictures, and burn lamps before them. They use confession to the priests ; and administer the Eucharist in both kinds to the laity. In the sacrament of baptism, they plunge the infant thrice in water, and apply the chrism with consecrated oil, in form of a cross, to several parts of the body, and then touch the child's lips with the Eucharist.

They observe a multitude of fasts and festivals.

Broughton's Historical Library, vol. 2. p. 329. 330.

ARMINIANS, They derive their names from James Arminius, who was born in Holland in the year 1560. He was first pastor at Amsterdam ; afterwards professor of divinity at Leyden, and attracted the esteem and applause of his very enemies, by his acknowledged candor, penetration and piety. They received also the denomination of Remonstrants, from an humble petition entitled their remonstrances, which they addressed in the year 1610, to the states of Holland.

The principal tenets of the Arminians are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That the Deity has not fixed the future state of mankind, by an absolute unconditional decree ;

free ; but determined from all eternity, to bestow salvation on those whom he foresaw would persevere unto the end in their faith in Jesus Christ ; and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end his divine succours.

For, as the Deity is *just, holy, and merciful*, wise in all his counsels, and true in all his declarations to the sons of men, it is inconsistent with his *attributes*, by an antecedent *decree*, to fix our commission of so many sins, in such a manner, that there is no possibility for us to avoid them : and he represents GOD dishonorably, who believes, that by his *revealed will*, he hath declared he would have *all men* to be saved ; and yet, by an antecedent *secret will*, he would have the *greatest part* of them to perish. That he hath imposed a *law* upon them, which he requires them to obey, on penalty of his eternal displeasure, though he knows they cannot do it without his irresistible grace ; and yet is absolutely determined to withhold this grace from them, and then punish them eternally for what they could not do without his divine assistance.

II. That JESUS CHRIST, by his death and sufferings, made an atonement for the sins of *all mankind* in general, and of every individual in particular : that however, none, but those who believe in him, can be partakers of their divine benefit.

That is, the death of CHRIST put all men in a capacity of being justified and pardoned, upon condition of their faith, repentance, and sincere obedience to the laws of the new covenant.

For the scriptures declare, in a variety of places, that CHRIST died for the *whole world*. John iii.

16, 17. *GOD so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life, &c.* 1st of John, ii. 2. *He is the propitiation not only for our sins, but for the sins of the whole world.* And the apostle expresses the same idea in Heb. ii. 9. when he says, *CHRIST tasted death for every man.* Here is no limitation of that comprehensive phrase.

If CHRIST died for them that perish, and for them that do not perish, he died for *all*. That he died for them that do not perish, is confessed by all; and if he died for any that may or shall perish, there is the same reason to affirm that he died for all that perish. Now that he died for such, the scripture says expressly, in 1st of Cor. viii. 11. *And through thy knowledge shall the weak brother perish for whom Christ died.* Hence it is evident Christ died for them that perish, and for them that do not perish; therefore he died for *all men*.

III. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct consequences of his sin to his posterity.

For, if all men are utterly disabled to all good, and continually inclined to all manner of wickedness, it follows, that they are not moral agents. For how are we capable of performing duty, or of regulating our actions by a law commanding good and forbidding evil, if our minds are bent to nothing but what is evil? Then sin must be natural to us; and if natural, then necessary, with regard to us; and if necessary, then no sin: for what is natural to us, as hunger, thirst, &c. we can by no means hinder; and
what

what we can by no means hinder, is not our sin : therefore mankind are not totally depraved.

That the sin of our first parents is not imputed to us is evident ; because, as the evil action they committed was personal, so must their real guilt be personal and belong only to themselves : and we cannot, in the eye of justice and equity, be punishable for their transgression.

IV. That there is no such thing as irresistible grace, in the conversion of sinners.

For, if conversion be wrought only by the unfrustrable operation of God, and man is purely passive in it, vain are all the commands and exhortations to wicked men *to turn from their evil ways* : Isaiah i. 16. *To cease to do evil, and learn to do well* : Deut. x. 16. *To put off the old man, and put on the new* : Eph. iv. 22. And divers other texts to the same purpose. Were an irresistible power necessary to the conversion of sinners, no man could be converted sooner than he is ; because, before this irresistible action came upon him he could not be converted, and when it came upon him he could not resist its operations, and therefore no man could reasonably be blamed that he lived so long in an unconverted state : and it could not be praise-worthy in any person who was converted, since no man can resist an unfrustrable operation.

V. That those who are united to Christ by faith, may fall from their faith, and forfeit finally their state of grace.

For the doctrine of a possibility of the final departure of true believers from the faith, is expressed in Heb. vi. 4, 5, 6. *It is impossible for them who were*

once enlightened, &c.—If they shall fall away to renew them again to repentance ; seeing they crucify to themselves the Son of God afresh, and put him to open shame. See also 2d. of Peter, ii 18, 20, 21, 22, and divers other passages of scripture to the same purpose.

All commands to persevere and stand fast in the faith, shew that there is a possibility that believers may not stand fast and persevere unto the end. All cautions to christians not to fall from grace, are evidences and suppositions that they may fall, for what we have just reason to caution any person against, must be something which may come to pass and be hurtful to him. Now such caution Christ gives his disciples ; Luke xxi 34, 36. To them who had like precious faith with the apostles, St. Peter saith, *Beware, lest being led away by the error of the wicked, you fall from your own steadfastness.* 2d. of Peter, iii. 17. Therefore he did not look upon this as a thing impossible : and the doctrine of perseverance renders those exhortations and motives insignificant, which are so often to be found in scripture.

Mosheim's Eccles. hist. vol. v. p. 3. 7 8

Whitby, on the Five Points p. 106. 107 120. 124 134. 231, 232 254. 394. 398

Taylor, on Original Sin, p. 13 125.

Stackhouse's Body of Divinity p. 155 156.

Collier's Historical Dictionary, vol. i. [See Arminians.]

ARNOLDISTS, A sect in the twelfth century, which derive their name from Arnold, of Brescia. Having observed the calamities that sprung from the opulence of the *Pontiffs* and *Bishops*, he maintained, that nothing was to be left to the ministers of the gospel but a spiritual authority, and a subsistence drawn

drawn from tithes, and from the voluntary oblations of the people.

Mosheim's Ecclesiastical Hist vol. ii. p. 50.

ARTEMONITES, A sect in the second century, so called from Arteman, who taught, That at the birth of the man CHRIST, a certain *divine energy*, or portion of the divine nature, united itself to him.

Mosheim, ibid. vol. i. p. 191.

ARTOTYRITES, A sect in the second century, who celebrated the Eucharist with bread and cheese, saying, that the first oblations of men were of the fruits of the earth, and of sheep. The word is derived from the Greek of [artòs] bread, and [turòs] cheese.

The Artemonites admitted women to the priesthood and episcopacy.

Broughton's Historical Library, vol. i. p. 85.

ASCLEPIDOTÆANS, A sect in the third century ; so called from Asclepiodotus, who taught that Jesus Christ was a mere man.

Broughton, ibid. p. 88.

ASCODROGITES, A sect which arose in the year 181. They brought into their churches bags, or skins, filled with new wine, to represent the new bottles, filled with new wine, mentioned by Christ. They danced round these bags, or skins, and intoxicated themselves with the wine. They are likewise called *Ascitæ*, and both words are derived from the Greek of [askòs] a *bottle*, or *bag*.

Broughton, ibid. p. 88.

ASCODRUTES,

ASCODRUTES, A sect of Gnostics in the second century ; who placed all religion in knowledge, and asserted, that divine mysteries, being the images of invisible things, ought not to be performed by visible things, nor incorporeal things by corporeal and sensible ; therefore, they rejected *baptism* and the *Eucharist*.

Broughton, ibid. p. 89.

ASSURITANS, A branch of the Donatists, who held that the Son was inferior to the Father ; and the Holy Ghost to the Son : they re-baptized those who embraced their sect ; and asserted that good men only were within the pale of the church. [See Donatists]

Dictionary of Arts and Sciences, vol. i. p. 207.

AUDÆANS, A sect in the fourth century ; so called from Audæus, who was said to have attributed to the Deity a human form.

Mosheim's Ecclesiastical History, vol. i. p. 350.

AZYMITES, So called from the Greek [azumòs] a name given by the Greeks in the eleventh century, to the christians of the Latin church, because they used unleavened bread in the *Eucharist*.

Historical Dictionary, vol. i. [See Azymites]

B

BAPTISTS, or **ANTIPÆDOBAPTISTS**, This denomination claim an immediate descent from the *apostles* ; and assert, that the constitution of their churches is from the authority of **JESUS CHRIST** himself, and his immediate successors.

Many others indeed deduce their origin as a sect from much later times, and affirm they first sprang up in Germany in the sixteenth century. The

The distinguishing tenets of the *Baptists* are as follow ; to which are added a few of the arguments made use of in defence of their sentiments.

I. That those who actually profess *repentance* towards God, *faith* in, and *obedience* to our Lord Jesus, are the only proper *subjects* of *baptism* ; and that *immersion* is necessary to the due *administration* of that *ordinance*.

For, say they, John the first administrator of that ordinance, preached the *baptism of repentance*, and required *repentance* previous to *baptism*. Mat. iii. 2, 5, 6, 8. See John iv. 1. Jesus first made disciples, and then baptized them, or ordered them to be baptized ; and with his practice agrees the commission he gave in Matt. xxviii. 19. with which compare Mark xvi. 16. See also Acts viii. 37. and other passages of scripture where *repentance* and *faith* are mentioned as necessary in order to *baptism*.

Whosoever are baptized into Christ, have put on Christ, have put on the new man : but to put on the new man, is to be formed in righteousness, holiness, and truth ; this whole argument is in the express words of St. Paul : the major proposition is positively determined, Gal. iii. 27. The minor in Ephes. iv. 24. The conclusion then is obvious, that they who are not formed anew *in righteousness, holiness and truth* ; they who remaining in the present incapacities cannot *walk in newness of life*, have not been *baptized into Christ*, have not that *baptism which is the answer of a good conscience towards God*, which is the only *baptism* which saves us :— and as this is the case of children, they are not proper subjects of that ordinance.

Respecting

Respecting the mode, they argue from the signification of the word *baptism*—from the phrase, *buried with him in baptism*—from the first administrators repairing to rivers; and the practice of the primitive church after the *apostles*.

II. The *Baptists* in general refuse to communicate with other denominations.

For they suppose the mode of immersion essential to *baptism*; and that *baptism* is necessary previous to receiving the *Lord's supper*: and that therefore it would be inconsistent for them to admit unbaptized persons (as others are in their view) to join with them in this ordinance.

This denomination all unite in pleading for *universal liberty of conscience*. For they alledge that *the sacred rights of conscience* are unalienable, and subject to no controul but that of the Deity. For it does not appear that God has given such authority to one man over another, as to compel any one to his religion. Nor can any such power be vested in the magistrate by the consent of the people; because no man can so far abandon the care of his own salvation as blindly to leave it to the choice of any other, whether prince or subject, to prescribe to him what faith or worship he shall embrace.

In the second place, The care of souls cannot belong to the civil magistrate, because his power consists only in outward force, but true and saving religion consists in the inward persuasion of the mind, without which nothing can be acceptable to God. And such is the nature of the understanding, that it cannot be compelled to any thing by outward force.

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From these and many other considerations, they conclude that all the power of civil government relates only to mens civil interest, is confined to the care of the things of this world, and has nothing to do with the world to come.

In consequence of this tenet, the *Baptists* exclaim against the civil authority compelling people to support ministers ; but they enjoin it on their churches as an incumbent duty, to afford their ministers a comfortable supply.

The association of *Baptists* in New-England call themselves Calvinists, with regard to doctrines ; and Independents, with reference to church-government. [See Calvinists and Independents]

The English *Baptists* have been divided into two parties ever since the beginning of the Reformation, viz. those who have followed the *Calvinistical doctrines*, and, from the principal point in that plan, *personal election*, have been termed *particular Baptists*; and those who professed the *Arminian tenets*; and have also from the chief of those doctrines *universal redemption*, been stiled *general Baptists*.

For an account of the other denominations of *Baptists*, see Dunkers, Kethians, Mennonites, Sabbatarians, and Uckewallists.

Crosby's History of the English Baptists, vol. i, p. 231

173. vol. 4. p 165

History of Religion, No. 35, p. 193.

Baptists Confession of Faith, p. 47 50.

Gill on Baptism, p 93, 94, 95.

Taylor's Liberty of Prophecyng, p. 329.

Stillman's Election Sermon, p 11, 23, 24.

Association Minutes, for 1777, p. 4.

BARDESANISTES, A sect in the second century, they derived their name from Bardesanes a native of Edeffa, and a man of a very acute and penetrating genius.

The sum of his doctrine was as follows :

I. That there is a *Supreme* GOD, pure and benevolent, absolutely free from all evil and imperfection ; and there is also a *Prince of Darkness*, the fountain of all evil, disorder and misery.

II. That the Supreme GOD created the world without any mixture of evil in its composition ; he gave existence also to its inhabitants, who came out of his forming hand, pure and incorrupt, endued with subtle ethereal bodies and spirits of a celestial nature.

III. That when the *Prince of Darkness* had enticed men to sin, then the *Supreme* GOD permitted them to fall into sluggish and gross bodies, formed of corrupt matter by the *evil principle* ; he permitted also the depravation and disorder which this malignant being introduced both into the natural and moral world, designing by this permission, to punish the degeneracy and rebellion of an apostate race ; and hence proceeds the perpetual conflict between reason and passion in the mind of man.

IV. That on this account JESUS descended from the upper regions, cloathed not with a real, but with a celestial and ærial body, and taught mankind to subdue that body of corruption which they carry about with them in this mortal life ; and by *abstinence, fasting, and contemplation*, to disengage themselves from the servitude and dominion of that *malignant matter*, which chained down the soul to low and ignoble pursuits.

V. That

V. That those who submit themselves to the discipline of this divine teacher, shall, after the dissolution of this terrestrial body, mount up to the mansions of felicity, cloathed with ætherial vehicles, or celestial bodies.

This denomination was a branch of the Gnostics. [See Gnostics]

Mosheim's Eccles. Hist. vol. i. p. 179, 180.

BARLAAMITES, A sect in the sixteenth century, followers of Barlaam, he was by birth a Neopolitan, and Monk of the Order of St. Basil. He maintained that the light which surrounded Christ on mount Tabor was neither the Divine essence, nor flowed from it.*

Broughton's Historical Library, vol. i p. 127.

BASILIDIANS, A sect in the second century, so called from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one Supreme GOD, perfect in goodness and wisdom, who produced from his own substance seven beings, or *Æons* † of a most excellent nature. Two of these

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Æons

* Barlaam was opposed by Palamas, Archbishop of Thessalonica, who asserted that the light seen upon Tabor, was an uncreated light, and co-eternal with GOD.

† The word [*Aion*, or *Æon*] from expressing only the duration of beings, was by a *metonymy* employed to signify the beings themselves. Thus the Supreme Being was called [*Aion*, or *Æon*] and the angels distinguished also by the title of *Æons*. All this will lead us to the true meaning of that word among the Gnostics. They had formed to themselves the notion of an invisible world, composed of *entities* or *virtues*, proceeding from the Supreme Being, and succeeding each other at certain intervals of time, so as to form an *eternal chain*, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration and a certain sphere of action. Their *terms of duration* were, at first, called [*Aions*] and they themselves were afterwards *metonymically* distinguished by that title.

Æons called *Dynamis* and *Sophia* (i. e. *power and wisdom*) engendered the angels of the highest order. These angels formed an Heaven for their habitation, and brought forth other angelic beings, of a nature somewhat inferior to their own. Many other generations of angels followed these; new Heavens were also created, until the number of angelic orders, and of their respective Heavens, amounted to *three hundred and sixty-five*, and thus equalled the days of the year. All these are under the empire of an omnipotent Lord, whom *Basilides* called *Abraxas*.

The inhabitants of the lowest Heavens, which touched upon the borders of the eternal, malignant, and self-animated *matter*, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it. This design was carried into execution, and was approved by the *Supreme GOD*, who, to the animal life, with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving, at the same time to the angels, the empire over them.

These angelic beings advanced to the government of the world which they had created, fell, by degrees, from their original purity, and manifested soon the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men the knowledge of the Supreme Being, that they might be worshipped in his stead, but also began to war against one another, with an ambitious view to enlarge, every one, the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits, was that which presided over the Jewish nation. Hence the Supreme GOD, beholding with compassion the miserable state of rational beings,

beings, who groaned under the contest of these jarring powers, sent from Heaven his Son **AUS**, or **CHRIST**, the chief of the *Æons*, that, joined in a substantial union with the man **JESUS**, he might restore the knowledge of the Supreme **GOD**, destroy the empire of thote angelic natures which presided over the world, and particularly that of the arrogant leader of the Jewish people. The God of the Jews alarmed at this, sent forth his ministers to seize the man **JESUS** and put him to death. They executed his commands, but their cruelty could not extend to **CHRIST**, against whom their efforts were vain. Those souls who obey the precepts of the Son of **GOD**, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter from whence they were formed. Disobedient spirits, on the contrary, shall pass successively into other bodies. [See Gnostics]

Mosheim's Eccles. Hist. vol. i. p. 181, 182, 183.

BEHMENISTS, A sect which arose in the seventeenth century, so called from Jacob Behman, a Taylor at Gorrilitz. He taught that the Divine grace operates by the same rules, and follows the same methods, that the Divine Providence observes in the natural world ; and that the minds of men are purged from their vices and corruptions in the same way that metals are purified from their dross.

This denomination was a branch of the Mystics. [See Mystics]

Mosheim's ibid, vol. iv. p. 476.

BERENGARIANS, A sect in the eleventh century, which adhered to the opinions of Berengarius, who asserted that the bread and wine in the Lord's supper

supper is not really and essentially, but figuratively changed into the body and blood of Christ.

His followers were divided in opinion as to the *Eucharist*. They all agreed, that the elements are not essentially changed, though some allowed them to be changed in effect; others admitted a change in part; and others an entire change, with this restriction, that to those who communicated unworthily the elements were changed back again.

Dictionary of Arts and Sciences, vol. i. p. 289.

BERYLLIANS, So called from Beryllus, an Arabian, Bishop of *Bozrah*, who flourished in the third century. He taught that CHRIST did not exist before *Mary*, but that a spirit issuing from GOD himself, and therefore superior to all human souls, as being a portion of the Divine nature, was united to him at the time of his birth.

Mosheim's Eccles. Hist. vol. i. p. 248.

BIDDELIANS, So called from John Biddele, who, in the year 1644, erected an independent congregation in London. The doctrines he taught were, in general, similar with the Socinians. He admitted the personality of the Holy Ghost, but denied its divinity, asserting it to be no more than chief among the holy angels. [See Socinians]

History of Religion. [See Biddelians]

BOGOMILES, A sect in the twelfth century, which sprung from the Massilians.

They derived their name from the *Divine mercy*, which its members are said to have incessantly implored; for the word *Bogomites*, in the Mysian language, signifies *calling out for mercy from above*.

Basilus,

Basilus, a Monk at Constantinople, was the founder of this denomination. The doctrines he taught were similar with the Manicheans and Gnostics. [See Gnostics and Manicheans]

Mosheim's Ecclesiastical History vol. ii. p. 444.

BONOSIANS, A sect in the third century, who followed the opinions of Bonosius, Bishop of Sardica. Their sentiments were the same with the Photinians, though they appear to have been different communions. [See Photinians]

Broughton's Historical Library, vol. i. p. 169.

BORRELLISTS, A sect in Holland, so called from their leader, one Adam Borreel, of Zealand, who had some knowledge of the Hebrew, Greek, and Latin tongues. They reject the use of churches, of the *sacraments*, *public prayer*, and all other external acts of worship. They assert that all the christian churches of the world have degenerated from the pure apostolical doctrines.

They lead a very austere life, and employ great part of their goods in alms and works of piety.

Broughton, ibid, p. 170.

BORIGNONISTS, A sect in the seventeenth century, which derive their name from the famous *Antoinette Bourignon de la Ponte*, a native of *flanders*, who pretended to be divinely inspired, and set apart to revive the true spirit of christianity that had been extinguished by theological animosities and debates.

The predominant principle which reigns through her productions, is as follows.

That

That the christian religion neither consists in knowledge nor in practice, but in a certain internal feeling and divine impulse, which arises immediately from communion with the Deity. She allowed a general toleration of all religions.

Dufresnoy's Chronological Tables. vol. ii. p. 253.

Mosheim's Eccles. hist. vol. v. p. 64 65.

BRETHREN AND SISTERS OF THE FREE SPIRIT, A sect, which in the thirteenth century, gained ground imperceptibly, in Italy, France, and Germany.

They took their denomination from the words of St. Paul, Rom. viii. 2, 14, and maintained, that the true children of God were invested with the privilege of a full and perfect *freedom* from the jurisdiction of the *law*. They were called by the Germans and Flemish, *Begharas* and *Beguttes*; which was a name given to those who make an extraordinary profession of piety and devotion.

The sentiments taught by this denomination, were as follow :

That all things flowed *by emanation* from God, and were finally to return to their divine source :— That rational souls were so many *portions* of the Supreme Deity ; and that the universe, considered as one great whole, was GOD :—That every man, by the power of contemplation, and by calling off his mind from sensible and terrestrial objects, might be united to the Deity in an ineffable manner, and become one with the Source and Parent of all Things : and that they, who, by long and assiduous meditation, had plunged themselves, as it were, into an *abyss* of the Divinity, acquired thereby a most glorious
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and sublime liberty, and were not only delivered from the violence of sinful lusts, but even from the common instincts of nature.

From these, and such-like doctrines, the *Brethren* under consideration, drew this conclusion, viz. That the person who had ascended to God in this manner, and was absorbed by contemplation in the abyss of Deity, became thus a part of the God-head—commenced God—was the *Son of God* in the same sense and manner that CHRIST was, and thereby raised to a glorious independence, and freed from the obligation of all laws, human and divine.

In consequence of this, they treated with contempt the ordinances of the gospel; and every external act of religious worship; looking upon prayer, fasting, baptism, and the sacrament of the Lord's supper, as the first elements of piety, adapted to the capacity of children, and as of no sort of use to the *perfect man*, whom long meditation had raised above all external things, and carried into the bosom and essence of the Deity.

They rejected with horror every kind of industry and labour, as an obstacle to Divine contemplation, and to the ascent of the soul towards the Father of Spirits.

Mosheim's Ecclesiastical History, vol. 3. p. 122, 123, 124.

BROWNISTS, A sect which sprung up in England towards the end of the sixteenth century. They derive their name from Robert Brown, a native of Northampton.

This denomination did not differ, in point of doctrine, from the church of England, or from the other Puritans; but they apprehended, according to scrip-
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ture,

ture, that every church ought to be confined within the limits of a single congregation ; and that the government should be democratical. They maintained the discipline of the church of England to be Popish and Antichristian, and all her ordinances and sacraments invalid. Hence they forbid their people to join with them in prayer, in hearing the word, or in any part of public worship ; nay, they not only renounced communion with the church of England, but with all other churches, except such as were of the same model.

Mosheim, ibid. vol. 4. p. 98
Neal's History of the Puritans, vol. 1. p. 375, 377.

BUDNEIANS, A branch of the Socinians, which appeared in the year 1589 ; so called from Simon Budnæus, who maintained that Christ was not begotten by an extraordinary act of Divine power ; but that he was born like other men, in a natural way, and that consequently he was no proper object of Divine worship and adoration. [See Socinians]

Mosheim's Eccles. Hist. vol. 4. p. 199.

C

CAINIANS, A sect which sprang up about the year 130, so called on account of their great respect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain, and that this was the reason why Cain had the victory over Abel and killed him ; for they admitted a great number of Genii, which they called virtues, of different ranks and orders. They had a great veneration for the inhabitants of Sodom, Esau, Corah, Dathan and Abiram ; and in particular for Judas, under

under pretence that the death of JESUS CHRIST had saved mankind, and he betrayed him for that end ; they even made use of a gospel of Judas to which they paid great respect.

The morals of this denomination were the same with those of the Carpocratians. [See Carpocratians]

*Historical Dictionary, vol. i. [See Cainians]
Broughton's Historical Library, vol. 1, p. 190:*

CALIXTINS, A branch of the Hussites in Bohemia and Moravia in the fifteenth century. The principal point in which they differed from the church of Rome was the use of the Chalice, (Calix) or communicating in both kinds.

Calixtins, was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century ; who endeavoured to unite the Romish, Lutheran, and Calvinistical churches, in the bonds of charity and mutual benevolence. He maintained,

I. That the *fundamental doctrines of christianity*, by which he meant those elementary principles from whence all its truths flow, were preserved pure in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the *Apostles Creed*.

II. That the tenets and opinions which had been constantly received by the ancient Doctors, during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of scripture.

*Broughton, ibid, p. 192.
Mosheim's Ecclesiastical Hist, vol. 4. p. 450, 451.*

CALVINISTS, They derive their name from John Calvin, who was born at Nogen, in Picardy, in the year 1509. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year 1536. His genius, learning, and eloquence, rendered him respectable even in the eyes of his very enemies.

The principal tenets of the Calvinists are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

I. That GOD has chosen a *certain number* in Christ, unto everlasting glory, before the foundation of the world, according to his immutable purpose, and of his *free grace and love*, without the least foresight of *faith*, good works, or any conditions performed by the creature : and that the rest of mankind he was pleased to pass by and ordain them to dishonor and wrath for their sins, to the praise of his vindictive justice.

For, as the *Deity* is infinitely perfect and independent in all his acts, the manifestation of his essential perfections must be the supreme end of the Divine counsels and designs. Prov. xvi. 4.—*The Lord hath made all things for himself, &c.* Since GOD is omniscient, it is evident that he foresaw from everlasting whatever should come to pass : but there can be no prescience of future contingents ; for what is certainly foreseen, must infallibly come to pass, consequently the prescience of the Deity cannot be antecedent to his decrees.

The sacred scriptures assert the doctrine of the Divine sovereignty in the clearest terms. Rom. ix.

21.--*Has not the Potter power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor.* See from verse 11 to the end of the chapter. The same Divine author presents us with a golden chain of salvation in Rom. viii. 30. To the same purport see Eph. i. 4. Acts xiii. 48, and a variety of other passages in the sacred oracles.

II. That Jesus Christ, by his death and sufferings, made an atonement *only* for the sins of the *elect*.

That is, that redemption is commensurate with the Divine decree. Christ has absolutely purchased grace, holiness, and all spiritual blessings for his people.

For, if GOD really intended the salvation of all men, then no man can perish. *For the counsel of the Lord standeth forever.* Psalm xxxiii, 11. There are express texts of scripture which testify that Christ did not die for all men. John vi. 37, *All that the Father giveth me, shall come to me, &c.* and in John x. 11, Christ styles himself, *The good shepherd, who lays down his life for his sheep.* This is also implied in our Saviour's limitation of his intercession. John xvii. 9.

To suppose that the death of Christ procured only a possibility of salvation, which depends upon our performance of certain conditions, is contradictory to those scriptures which assert that salvation is *wholly* owing to *free sovereign* grace. If Christ died for all, and all are not saved, the purposes of his death are in many instances frustrated, and he shed his precious blood in vain : to suppose this would be derogatory to the infinite perfections of the great *Redeemer* ; therefore he did not die for all, and all for whom he died will certainly be saved.

III. That

III. That mankind are *totally* depraved in consequence of the Fall ; and by virtue of *Adam's* being their public head, the guilt of *his sin* was *imputed*, and a *corrupt nature* conveyed to *all* his posterity : from which proceed all actual transgressions : and that by *sin* we are made subject to death, and all miseries, temporal, spiritual and eternal.

For the inspired pages assert the original depravity of mankind, in the most emphatical terms :—
 Gen. viii. 21. *The imagination of man's heart is evil from his youth.* Psalm xiv. 2, 3. *The Lord looked down from Heaven upon the children of men, to see if there were any that did understand, and seek after GOD. They are all gone aside, they are altogether become filthy ; there is none that doeth good, no not one.* To the same purport see Rom. iii. 10, 11, 12, &c. And it is evident, that Adam's sin was imputed to his posterity, from Rom. 5. 19. *By one man's disobedience many were made sinners, &c.* The scriptures also teach, that all sin exposes us to everlasting destruction. See Gal. iii. 10. 2d of Cor. iii. 6, 7. And Rom. iv. 14.

The total depravity of human nature is also evident from the universal reign of death over persons of all ages :—from the propensity to evil which appears in mankind, and impels them to transgress God's law :—from the necessity of regeneration :—the nature of redemption :—and the remains of corruption in the saints.

IV. That all whom God has predestinated unto life he is pleased in his appointed time *effectually* to call by his word and spirit, out of that estate of *sin* and *death*, in which they are by *nature*, to *grace* and *salvation* by JESUS CHRIST. For

For an irresistible operation is evident from those passages in scripture, which express the efficacious virtue of divine grace in the conversion of sinners. Eph. i. 19. *And what is the exceeding greatness of his power towards us who believe, &c.* Eph. ii. 1, 5. Phil. ii. 13. and divers other passages. If there was any thing in us which renders the grace of God effectual, we should have cause for boasting; but the sacred pages declaim against this in the most emphatical terms. Rom. v. 27 : *Where is boasting then ? It is excluded, &c.* See Titus iii. 5. 1st of Cor. i. 31. and a variety of other texts to the same purport.

If the *free will* of man renders grace *effectual*, it may be made *ineffectual* by the *same power*, and so the creature frustrate the designs of his Creator, which is derogatory to the infinite perfections of that *omnipotent Being*, who *worketh all things according to the counsel of his will*.

V. That those whom God has effectually called and sanctified by his spirit, shall never finally fall from a state of grace.

For this doctrine is evident from the promises of persevering grace in the sacred scriptures. Isaiah liv. 10 : *For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD, that hath mercy on thee.* See also Jer. xxxii. 38—40. John iv. 14. vi. 39. x. 28. xi. 26. And the apostle exclaims with triumphant rapture,—*I am persuaded that neither life, nor death, &c. shall be able to separate us from the love of GOD, which is in Christ Jesus our Lord.* Rom. viii. 38, 39. The

The *perseverance* of the *saints* is also evident from the immutability of the Deity ; his purposes and the reasons on which he founds them are invariable as himself ; *with him there is no variableness nor shadow of turning*. James i. 17. The faithfulness of the Deity is ever displayed in performing his promises : but the doctrine of falling from grace frustrates the design of the promises ; for if one saint may fall, why not another, and a third, till no sincere christians are left ? But the doctrine of *believers perseverance* remains firm as it is supported by the express tenor of scripture, the immutability of the Deity, and his faithfulness in performing his promises.

Mosheim's Ecclesiastical History vol. 3. p. 352. vol. 4. p. 70.

Calvin's Institutions, p. 127.

Assembly's Confession of Faith, p. 35, 36, 48, 49, 67.

Charnock's Works, vol. 2. p. 1353, 1354.

Twisse's Works, p. 220.

Doctor Edwards's Veritas Redux, p. 56, 89, 91, 92, 319, 320, 321, 358, 384, 390, 450.

Edwards on Original Sin, p. 13, 40, 356, 366.

Broughton's Historical Library, vol. 1 p. 195.

CANUSARS. [See French Prophets]

CAPUTIATI, A sect which appeared in the twelfth century ; so called from a singular kind of cap which distinguish their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly, that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privileges of the first mortals.

Mosheim's Eccles. Hist. vol. 2. p. 456, 457.

CAROLOSTADIANS,

CAROLOSTADIANS, So called from Carolo-stadt, a colleague of Luther's. He denied the real presence in the *Eucharist*; and declaimed against human learning.

Mosheim's Eccles. Hist. vol 4. p. 28, 30.

CARPOCRATIANS, A sect which arose towards the middle of the second century; so called from Carpocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a *Supreme GOD*, and of the *Æons* derived from him by successive generations. He maintained the eternity of a *corrupt matter*, and the creation of the world from thence by angelic powers, as also the Divine origin of souls unhappily imprisoned in mortal bodies, &c. He asserted, that **JESUS** was born of *Joseph* and *Mary*, according to the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul. He held, that lusts and passions, being implanted in our nature by **GOD** himself, were consequently void of guilt, and had nothing in them criminal; and not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity, asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and had daringly filled up the measure of iniquity. He also taught that all things should be possessed in common. [See Gnostics]

Mosheim's ibid, vol 4. p. 184, 185.

CATAPHROGGIANS. [See Montanists]

G

CATHARISTS,

CATHARISTS, A branch of the Manichæans, in the twelfth century. This sect agreed in the following points of doctrine, viz. That Matter was the source of all evil ; that the Creator of this world was a Being distinct from the supreme Deity ; that Christ was not cloathed with a real body, neither could be properly said to have been born, or to have seen death ; that human bodies were the production of the evil principle ; that baptism and the Lord's supper were useless institutions ; and that human souls endued with reason, were shut up by an unhappy fate in the dungeons of mortal bodies, from whence only they could be delivered by fasting, mortification, and continence of every kind. Hence they exhorted all who embraced their doctrine to a rigorous abstinence from animal food, wine, and wedlock, and recommended to them, in the most pathetic terms, the most severe acts of austerity and mortification.

This denomination treated all the books of the Old Testament with the utmost contempt, but expressed a high veneration for the New, particularly for the four Evangelists.

Mosheim's Eccles. Hist vol. 2. p. 444.

CERDONIANS, A branch of the Gnostics in the second century, which derive their name from Cerdo ; they are also called Marcionites, from Marcion, who propagated his doctrines with astonishing success throughout the world.

The sentiments taught by this denomination were as follow :

That there are two principles, the one perfectly good, and the other perfectly evil ; and between these

these there is an intermediate kind of Deity, neither perfectly good nor perfectly evil, but of a *mixed nature*; and so far just and powerful, as to administer rewards and inflict punishments. This *middle Deity* is the creator of this inferior world, and the God and legislator of the Jewish nation; he wages perpetual war with the *evil Principle*; and both the one and the other aspire to the place of the *supreme Being*, and ambitiously attempt subjecting to their authority all the inhabitants of the world.

The Jews are the subjects of that powerful *genius* who formed the globe: the other nations, who worship a variety of Gods, are under the empire of the *evil Principle*. Both these conflicting powers exercise oppressions upon rational and immortal souls, and keep them in a tedious and miserable captivity. Therefore, the *supreme God*, in order to terminate this war, and to deliver from their bondage those souls, whose origin is celestial and divine, sent to the Jews a Being most like to himself, even his son JESUS CHRIST, cloathed with a certain shadowy resemblance of a body, that thus he might be visible to mortal eyes. The commission of this celestial messenger was to destroy the empire both of the *evil Principle*, and of the *Author of this world*, and to bring back wandering souls to God. On this account he was attacked with inexpressible fury by the *Prince of Darkness*, and by the *God of the Jews*, but without effect, since having a body only in appearance, he was thereby rendered incapable of suffering. Those who follow the sacred directions of the celestial conductor, mortify the body by fasting, and austerities, call off their minds from the allurements of sense, and renouncing the precepts of

the *God of the Jews*, and of the *Prince of Darkness*, turn their eyes towards the *Supreme Being*, shall after death ascend to the mansions of felicity and perfection.

This denomination rejected all the Old Testament, and received only part of St. Luke's gospel, and ten of St. Paul's epistles in the New. [See Gnostics]

Mosheim's Eccles Hist. vol. 1, p. 178.

Broughton's Historical Library, vol. 2, p. 48.

CERINTHIANS, A sect which arose in the first century ; so called from Cerinthus, who taught, That the creator of the world, whom he considered also as the sovereign and law-giver of the Jewish people, was a Being endowed with the greatest virtues, and derived his birth from the supreme God ; that this Being fell by degrees from his native virtue and his primitive dignity ; that the supreme God, in consequence of this, determined to destroy his empire, and sent upon earth, for this purpose, one of the ever-happy and glorious *Æons*, whose name was **CHRIST** ; that this **CHRIST** chose for his habitation the person of **JESUS**, a man of the most illustrious sanctity and justice, the son of Joseph and Mary, and descending in the form of a dove, entered into him, while he was receiving the baptism of John in the waters of Jordan : that **JESUS**, after his union with **CHRIST**, opposed himself with vigor to the God of the Jews, and was, by his instigation, seized and crucified by the Hebrew chiefs : that when **JESUS** was taken captive, **CHRIST** ascended up on high, so that the man **JESUS** alone was subjected to the pains of an ignominious death.

Cerinthus

Cerinthus required of his followers that they should worship the Father of CHRIST, even the supreme GOD, in conjunction with the Son ; that they should abandon the law-giver of the Jews, whom he looked upon as the creator of the world ; that they should retain a part of the law given by Moses, but should, nevertheless, employ their principal attention and care to regulate their lives by the precepts of CHRIST. To encourage them to this, he promised them the resurrection of this mortal body, after which was to commence a scene of the most exquisite delights, during CHRIST's earthly reign of a thousand years, which was to be succeeded by a happy and never-ending life in the celestial world. [See Gnostics]

Mosheim's Eccles. Hist vol. I. p. 117, 118.

CHAZINZARIANS, A sect which arose in Armenia, in the seventh century. They are so called from the Armenian word chazus, which signifies a *cross*, because they were charged with adoring the *cross*.

History of Religion. vol. 4. [See Chazinzarrians]

CHILIASTS. [See Millenarians]

CHRISTIANS OF ST. JOHN, So called because they say they received their faith, books, and traditions from *John the Baptist*. They always inhabit near a river in which they baptize, for they never baptize but in rivers, and only on Sundays. Before they go to the river, they carry the infant to church, where there is a Bishop who reads certain prayers over the head of the child ; from thence they carry the child to the river, with a train of men and women, who, together

together with the Bishop, go up to the knees in water: then the Bishop reads again certain prayers out of a book, which done, he sprinkles the infant three times, saying, *In the name of the Lord, first and last of the world and paradise, the high creator of all things.* After that the Bishop reads again in his book, while the god-father plunges the child all over in the water; after which they all go to the parents house to feast. They have no knowledge of the mystery of the holy Trinity, only they say that Christ is the *spirit* and *word* of the *eternal Father*. They confess he became *man* to free us from the punishment of *sin*: but when the Jews came to take him, he deluded their cruelty with a shadow.

They believe the angel Gabriel is the Son of GOD, begotten upon light, and that he undertook to create the world, according to the command which GOD gave him, * and took along with him three hundred and thirty-six thousand demons, and made the earth so fertile that it was but to sow in the morning and reap at night; and that the same angel taught Adam all the necessary sciences.

In

* They say, that after the angel Gabriel had formed the world by the command of GOD, he thus discoursed,—Lord GOD, I have built the world as thou didst command me. It has put me and my brethren to a vast deal of trouble to raise such high mountains, which seem to sustain Heaven: but, instead of that satisfaction I ought to feel, for having accomplished so great a work, I find reason to be altogether grieved. When GOD demanded the cause, the angel Gabriel answered, My GOD and Father, I will tell you what afflicts me: after the making of the world, I foresee that there will come into it a prodigious number of Jews, Turks and Infidels, enemies to your name, who will be unworthy to enjoy the fruits of our labour. To whom GOD thus replied; Never grieve, my son, there shall live in this world, which thou hast built, certain christians of St. John, who shall be my friends, and shall all be saved.

In reference to the life to come, it is said they believe that when any one lies at the point of death, three hundred and sixty demons come and carry his soul to a place full of serpents, dogs, lions, tygers, and devils ; who, if it be the soul of a wicked man, tear it in pieces ; but being the soul of a just man, it creeps under the bellies of those creatures into the presence of GOD, who sits in his seat of majesty to judge the world ; and that there are angels also, who weigh the souls of men in a balance, who being thought worthy, are admitted immediately into glory.

They have no canonical books, but a number full of charms, &c. Their chief festivals are three ; one in the winter, which lasts three days, in memory of our first parents and the creation of the world ; the other in the month of August, which is called the feast of *St. John* ; the third, which lasts five days, in June, during which time they are all re-baptized.

In the Eucharist, they make use of meal or flour kneaded, with wine and oil ; they add oil to signify the benefit we receive by the sacrament, and put us in mind of our love to GOD and our neighbour. The words of their consecration are certain long prayers, which they make to praise and thank GOD, at the same time blessing the bread and wine. After all the ceremonies are ended, the Priest takes the bread, and having eaten some of it, distributes the rest to the people.

These christians reside in Persia and Barsora.

Tavinier's Travels, p. 90, 91, 92, 93.

CHRISTIANS OF ST. THOMAS, A sect in the peninsula of India, on this side the gulph. They are

are called Christians of St. Thomas, because that apostle preached the gospel and suffered martyrdom in that peninsula ; and for whom those Christians have a peculiar veneration.

They admit of no images, and receive only the cross, to which they pay a great veneration. They affirm, that the souls of the saints do not see GOD, till after the day of judgment. They acknowledge but three sacraments, viz. *Baptism*, *Orders*, and the *Eucharist*. They make no use of holy oils in the administration of baptism ; but after the ceremony, anoint the infant with an unction, composed of oil and walnuts, without any benediction. They have no knowledge of confirmation, or *extreme unction* ; and abhor *auricular confession*. In the *Eucharist*, they consecrate with little cakes, made of oil and salt ; and, instead of wine, make use of water in which raisins have been infused.

Broughton's Historical Library, vol. i. p. 236.

CIRCUMCELLIANS, in Latin *Circumcelliones*, A branch of the sect of the Donatists. They abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering course of life they had their name.

Broughton, ibid. p. 249.

COCCEIANS, A sect which arose in the seventeenth century, so called from John Cocceius, Professor of Divinity, in the University of Leyden. He represented the whole history of the *Old Testament* as a *mirror*, which held forth an accurate view of the transactions and events that were to happen in the

the church under the dispensation of the *New Testament*, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold CHRIST's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and *transactions*, but in a literal manner, and by the very sense of the *words* used in these predictions; and laid it down as a fundamental rule of interpretation, that the *words* and *phrases* of scripture are to be understood *in every sense* of which they are susceptible; or, in other words, that they signify *in effect*, every thing that they can possibly signify.

Cocceius also taught that the covenant made between GOD and the Jewish nation, by the ministry of Moses, was of the same nature of the new covenant obtained by the mediation of JESUS CHRIST.

In consequence of this general principle, he maintained, That the *ten commandments* were promulgated by *Moses*, not as a *rule of obedience*, but as a *representation of the covenant of grace*:—That when the Jews had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the supreme Being in his righteous displeasure,—that this yoke which was painful in itself, became doubly so on account of its typical signification, since it admonished the Israelites, from day to day, of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect before the coming of the Messiah the

entire remission of their iniquities,—that indeed good men, even under the Mosaic dispensation, were immediately after death made partakers of everlasting glory ; but that they were nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the *gospel*,—and that their anxiety flowed naturally from this consideration, that their sins, though they remained unpunished, were not pardoned, because Christ had not, as yet, offered himself up a sacrifice to the father to make an entire atonement for them.

Mosheim's Ecclesiastical History, vol. 4 p. 545. 546 547. 548.

COLARBARSIONS. [See Marcosians]

COLLEGIATES, A name given to a society of Mennonites at Holland, because they called their religious assemblies colleges. They are also called Rhinstergers. [See Mennonites]

Mosheim's ibid. vol. 5 p. 59.

Collier's Hist. Dictionary. [See Mennonites]

COLLUTHIANS, A sect which arose in the fourth century ; so called from Colluthus, a Priest of Alexandria, who taught that GOD was not the author of the evils and afflictions of this life.

Broughton's Hist. Library, vol. 1. p. 264.

COLLYLYRIDIANS, An Arabian sect, in the fourth century ; so denominated from their idolizing the virgin Mary, worshiping her as a goddess, and offering to her little cakes.

Hist. of Religion, vol. 4. [See Collylyridians]

CONGREGATIONALISTS, A denomination of *Protestants*, who maintain, that each particular church

church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself.

This denomination differ from the Independents in this respect, viz. They invite councils which are advisory only ; but the Independents formerly decided all difficulties within themselves.*

Neal's Hist. of New-England. vol. 2. p. 314.

CONONITES, A sect which appeared in the sixth century ; they derive their name from Conon, Bishop of Tarsus, he taught, that the body never lost its form,—that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.

In other points they agree with the Philoponists, [See Philoponists and Tritheists]

Melheim's Eccles. Hist. vol. 1 p. 473.

COPHTES, Christians of Egypt, Nubia, and the adjacent countries ; their sentiments are similar with the Jacobites. [See Jacobites. See also the Appendix]

Father Simons' Religion of the Eastern Nations, p. 110.

CORRUPTICOLA, A sect which arose in the sixth century ; they derived their name from their maintaining that the body of Christ was corruptible, that the fathers had owned it, and that to deny it was to deny the truth of our Saviour's passion.

Dictionary of Arts and Sciences, vol. 1. p. 492.

H 2

DAMIANISTS,

* Those who are desirous of seeing a particular account of Congregational principles, may consult their platform of church discipline, which the brevity of this work does not admit of inserting.

D

DAMIANISTS, A sect in the sixth century ; so called from Damian, Bishop of Alexandria. The opinions maintained by this denomination were similar to those of the Angelites. [See Angelites]

Mosheim's Ecclesiastical Hist vol. 1. p. 473.

DANCERS, A sect which arose at *Aix-la-Chapelle*, in the year 1373, from whence they spread through the district of *Liege, Hainault*, and other parts of *Flanders*. It was customary among them for persons of both sexes, publicly, as well as in private, to fall a dancing all of a sudden, and holding each others hands, to continue their motions with extraordinary violence, till, being almost suffocated, they fell down breathless together ; and they affirmed that, during these intervals of vehement agitation, they were favoured with wonderful visions. Like the Flagellants, they wandered about from place to place, had recourse to begging for their sustenance, treated with the utmost contempt, both the priesthood, the public rites and worship of the church, and held secret assemblies.

Mosheim ibid, vol. 3. p. 206 207.

DAVIDISTS, A sect in the sixteenth century ; so called from David George, a native of *Delft*, who acquired great reputation by his prudent conversation.

He deplored the decline of vital and practical religion, and endeavoured to restore it among his followers ; but rejected, as mean and useless, the external services of piety.

He

He was charged with asserting, that he was the third David, son of GOD ; and that he ought to save men by grace and not by death : and with denying the existence of angels and demons, the authority of the scriptures, and the resurrection of the body.

Mosheim's Ecclesiastical History, vol. 4 p. 164, 165.

Cressy's History of the English Baptists vol. 1. p. 64.

Dufresnoy's Chronological Tables, vol. 2. p. 249.

DIGGERS, A sect which sprung up in Germany in the fifteenth century ; so called, because they dug their assemblies under ground, in caves and forests.— They derided the church, its ministers and sacraments.

Broughton's Historical Library, vol. 1. p. 328.

DIMOERITES. [See Appollinarians]

DOCETOE, A sect in the first and second centuries ; so called from the Greek of [*apò tou dòkèè in*] to appear, because they held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in *appearance* only. It was the common opinion of the Gnostics. [See Gnostics]

Broughton, ibid. p. 339.

DONATISTS, A sect which arose in the fourth century. They derived their name from Donatus, Bishop of Numedia.

They maintained, that their community was *alone* to be considered as the true church, and avoided all communication with other churches, from an apprehension of contracting their impurity and corruption. Hence they pronounced the sacred rites and institutions void of all virtue and efficacy among those christians, who were not precisely of their sentiments ;
and

and not only re-baptized those who came over to their party from other churches, but with respect to those who had been ordained ministers of the gospel, they either deprived them of their office or obliged them to be ordained the second time.

Mosheim's Eccles. Hist. vol. 1. p. 333.

DULCINISTS, The followers of Dulcinus, a layman, of Novara, in Lombardy, about the beginning of the fourteenth century. He taught that the law of the father, which had continued till Moses, was a law of grace and wisdom, but that the law of the Holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world.

Broughton's Historical Library, vol. 1. p. 344.

DUNKERS, A denomination which took its rise in the year 1724, and was formed into a sort of commonwealth, mostly in a small town called Ephrata, in or near Pennsylvania. They seem to have obtained their name from their manner of baptizing their new converts, which is by plunging. Their habit seems to be peculiar to themselves, consisting of a long tunic or coat, reaching down to their heels, with a sash or girdle round the waist, and a cap or hood hanging from the shoulders, like the dress of the Dominican Friars.—The men do not shave the head or beard.

The men and women have separate habitations, and distinct governments. For these purposes, they have erected two large wooden buildings; one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there

there is a banqueting-room, and an apartment for public worship ; for the brethren and sisters do not meet together even at their devotions.

They live chiefly upon roots and other vegetables ; the rules of their society not allowing them flesh, except upon particular occasions, when they hold what they call a *Love-feast* ; at which time the brethren and sisters dine together in a large apartment, and eat *mutton*, but no other meat. No member of the society is allowed a bed, but in case of sickness. In each of their little cells they have a bench fixed to serve the purpose of a bed, and a small block of wood for a pillow. The *Dunkers* allow of no intercourse betwixt the brethren and sisters, not even by marriage.

The principal tenet of the *Dunkers* appears to be this : That future happiness is only to be obtained by penance and outward mortifications in this life ; and that as Jesus Christ, by his meritorious sufferings, became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation ; and declare, that a man may do much more than he is in justice or equity obliged to do ; and that his superabundant works may therefore be applied to the salvation of others.

This denomination deny the eternity of future punishments ; and believe that the dead have the gospel preached to them by our Saviour, and that the souls of the just are employed to preach the gospel to those who have had no revelation in this life.—They suppose the Jewish Sabbath, sabbatical year,
and

and *year of jubilee*, are typical of certain periods after the general judgment, in which the souls of those, who are not then admitted into happiness, are purified from their corruption. If any within these smaller periods are so far humbled as to acknowledge GOD to be holy, just and good, and CHRIST their only Saviour, they are received into felicity : while those who continue obstinate, are reserved in torment until the grand period, typified by the jubilee, arrives, when all shall be made happy in the endless fruition of the Deity.

*Cassipini's Letters, p. 70, 71, 72, &c.
Ann. Reg p 343.*

E

E B I O N I T E S, A sect in the first and second century ; so called from their leader Ebion, or from their poverty, which Ebionites signifies in Hebrew.

They believed the celestial mission of CHRIST, and his participation of a Divine nature, yet they regarded him as a man born of *Joseph* and *Mary*, according to the ordinary course of nature : they moreover asserted, that the ceremonial law, instituted by *Moses*, was not only obligatory upon the Jews, but also upon all others ; and that the observance of it was very essential to salvation. They observed both the Jewish Sabbath and the Christian Sunday ; and in celebrating the Eucharist, made use of unleavened bread. They abstained from the flesh of animals, and even from milk.

They rejected the Old Testament ; and in the New Testament received only the gospel of St. Matthew, and

and made use of a book which they stiled, *The gospel according to the Hebrews*.

Mosheim's Eccles. Hist vol. 1. p. 173. 174.
Hearnes Ductor Historicus, vol. 2, p. 74

EICETÆ, A sect in the year 680, who affirmed, that in order to make prayer acceptable to God, it should be performed dancing.

Dufresnoy's Chronological Tables vol. 1. p. 213.

EFFRONTES, So called from their shaving their foreheads till they bleed, and then anointing them with oil, using no other baptism but this.

They say, the Holy Ghost is nothing but a bare motion inspired by God in the mind ; and he is not to be adored.

Ross's View of all Religions p. 233.

ELCESAITES, A sect in the second century ; so denominated from their prophet Elcetai. His fundamental doctrine was, that Jesus Christ, who was born from the beginning of the world, had appeared from time to time under divers bodies.

History of Religion, vol. 4. [See *Elcesaites*]

ENCRATITES, or **CONTINENTS**, A name given to a sect in the second century, because they condemned marriage, forbid the eating of flesh, or drinking of wine, and rejected, with a sort of horror, all the comforts and conveniencies of life. Tatian, an Assyrian, was the leader of this denomination. He regarded Matter as the fountain of all evil ; and therefore recommended, in a peculiar manner, the mortification of the body. He distinguished the creator of the world from the Supreme

Being ; denied the reality of CHRIST's body ; and blended the Christian religion with several other tenets of the Oriental philosophy.

Mosheim's Eccles. Hist. vol. 1, p. 180.

ENERGIA, A sect in the sixteenth century ; so called because they held, the Eucharist was the *energy* and *virtue* of Jesus Christ ; not his body, nor a representation thereof.

Hist. of Religion, vol. 4. [See Energici]

EONITES, A sect in the twelfth century, followers of *Eon de Etoile*, a gentleman of *Bretagne*. Having heard it sung in the church, *per eum, qui venturus est judicare vivos æt mortuos*, he concluded that he was the person who was to judge both quick and dead, from the resemblance between the word *Eum* and his name. He was followed as a great prophet ; sometimes he walked with a great number of people ; sometimes he lived in solitude, and appeared afterwards in greater splendor than before. He ended his days in a miserable prison, and left a considerable number of followers, whom persecution and death in the most dreadful forms could not persuade to abandon his cause.

Mosheim's Eccles. Hist. vol. 2. p. 457, 458.

Broughton's Historical Library, vol. 1. p. 361.

EOQUINIANS, A sect in the sixteenth century ; so called from one *Equinus*, their master, who taught that Christ did not die for the wicked, but only for the faithful.

Ross's View of all Religions. p. 234.

EPISCOPALIANS, So called from [*èpi*] and [*skòpèō*] They maintain, that Bishops, Presbyters, and

and Deacons, are three distinct subordinate callings in God's church. That the Bishops have a superiority over the Priests *jure divino*, and directly from God. To prove this point they alledge, that Bishops were instituted by the *apostles* themselves to succeed them in great cities, as Timothy, at Ephesus; Titus, at Crete, &c. It is said in 1st of Timothy, v. 19 : *Against an Elder receive not an accusation, but before one or two witnesses.* Therefore, say they, Timothy was a judge : Presbyters were brought before him, and he was superior to them. And they assert that *episcopacy* was the constitution of the primitive church. [See Appendix]

Neal's Hist. of the Puritans, vol. 1. p. 494.

Dr. Edwards's Remains, p. 229.

ERASTIANS, So called from *Erastus*, a German divine of the sixteenth century. The pastoral office according to him was only persuasive, like a professor of sciences over his students, without any power of the keys annexed. The Lord's supper, and other ordinances of the gospel, were to be free and open to all. The minister might dissuade the vicious and unqualified from the communion, but might not refuse it, or inflict any kind of censure ; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

Neal's Hist. of the Puritans. vol. 3. p. 140.

ETHNOPHRONES, [Greek] In English Paganizers. So they called a sect in the eighth century, who professing Christianity, joined thereto all the ceremonies of Paganism, such as judicial astrology, divinations of all kinds, &c. and who observed all feasts, times, and seasons of the Gentiles.—

The word is compounded of the Greek [èthnòs] nation, and [phrēn] thought or sentiment.

Broughton's Historical Library, vol. 1 p. 378.

EUCHITES. [See Massalians]

EUDOXIANS, A branch of the Arians in the fourth century ; so called, from Eudoxus, who after the death of Arius, became head of the party. [See Arians]

Hist. of Religion, vol 4 [See Eudoxians]

EUNOMIANS. [See Arians]

EUSEBIANS, So called from Eusebius, Bishop of *Cæsarea*, in *Palestine*, in the fourth century. He maintained that there was a certain disparity and subordination between the persons of the God-Head. [See Arians]

Mosheim's Eccles Hist. vol. 1. p. 291.

EUSTATHIANS, A sect in the fourth century ; so called from Eustathius, a Monk ; he prohibited marriage, the use of wine and flesh, feasts of charity, and other things of that nature. To those who were joined in wedlock, he prescribed immediate divorce ; and obliged his followers to quit all they had, as incompatible with the hopes of heaven.

Mosheim's ibid. p. 313.

Bayley's Dictionary, vol. 2. [See Eustathians]

EUTUCHITES, A sect in the third century ; so called from the Greek [èutuchēin,] which signifies, *to live without pain, or in pleasure.*

They held that our souls are placed in our bodies only to honour the angels who created them ; that

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we ought to rejoice equally in all events, because to grieve would be to dishonour the angels, their creators. They also held that Jesus Christ was not the Son of God, but of an unknown God.

Broughton's Historical Library, vol. 2. p. 532.

EUTYCHIANS, A sect in the fifth century ; so called from Eutyches, a Monk and Abbot, of Constantinople.

They maintained, that there was only one nature in Jesus Christ. The divine nature, according to them, had so entirely swallowed up the human, that the latter could not be distinguished ; inasmuch that JESUS CHRIST was merely GOD, and had nothing of humanity but the appearance.

Barclay's Dictionary. [See Eutychians]

F

FAMILISTS, A sect which appeared in Holland, about the year 1555 ; * they derive their origin from *Henry Nicholas*, a *Westphalian*, who styled his followers the *Family of Love*. He pretended he had a commission to teach mankind ; and that there was no knowledge of Christ, nor of the scriptures, but in his *family*.

To prove this point, he argued from 1st of Cor. xiii. 5, 9, 10. *For we know but in part, and we prophesy in part : but when that which is perfect is come, then that which is imperfect shall be done away.* Hence he inferred that the doctrine of Christ is imperfect, and a more perfect doctrine should be revealed.

* This sect appeared in England about the year 1580. where, when their founder was discovered, their books were ordered to be publicly burnt.

vealed to the *Family of Love*. This denomination also taught the following doctrines.

I. That the essence of religion consisted in the feelings of *Divine love* ; and that it was a matter of the most perfect indifference, what opinions christians entertained concerning the Divine nature, provided their hearts burned with the pure and sacred flame of piety and love.

II. That the union of the soul with CHRIST transforms it into the essence of the Deity.

III. That the letter of the scripture is useless, and those sacred books ought to be interpreted in an allegorical manner.

IV. That it was lawful for them (if for their convenience) to swear to an untruth, either before a magistrate, or any other person who was not of their society.

Mosheim's Ecclesiastical History, vol. 4. p. 166.

Broughton's Hist. Library, vol. 2 p. 30.

More's Mystery of Godliness, p. 256.

Leigh's Critica Sacra, p. 253.

Fulfilling of the Scriptures, vol. 1. p. 166.

FARVONIANS, A branch of the Socinians ; so called from Stanislaus Farvonius, who flourished in the sixteenth century. He asserted that CHRIST had been engendered, or produced, out of nothing, by the Supreme Being, before the creation of this terrestrial globe ; and warned his disciples against paying religious worship to the *Divine Spirit*. [See Socinians]

Mosheim's Ecclesiastical History, vol. 4 p. 201, 202.

FIFTH MONARCHY-MEN, A sect which arose in the seventeenth century. They derived their name from their maintaining, that there will be

a *fifth universal monarchy* under the personal reign of King Jesus upon earth. In consequence of this tenet, they aimed at the subversion of all human government.

Mosheim ibid, p. 533.

FLACIANS, The followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that *original sin is the very substance of human nature*, and that the fall of man was an event which extinguished in the human mind, every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

Mosheim's ibid, p. 43.

FLAGELLANTS, A sect which sprung up in Italy in the year 1260, and was propagated from thence through almost all the countries of Europe. They derive their name from the Latin *flagello*, to *whip*. The society that embraced this new discipline ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets, with whips in their hands, lashing their naked bodies with the most astonishing severity, with a view to obtain the Divine mercy for themselves and others by their voluntary mortification and penance. This sect made their appearance anew in the fourteenth century, and taught, among other things, that flagellation was of equal virtue with baptism and the other sacraments: that the forgiveness of all sins was to be obtained by it from GOD, without the merit of JESUS CHRIST: that the old law of CHRIST was soon to be abolished, and that a new law, enjoining the baptism of blood to be administered by whipping, was to be substituted in its place.

A new sect of Whippers arose in the fifteenth century, who rejected the sacraments and every branch of external worship, and placed their only hopes of salvation in *faith* and *flagellation*.

Mosheim's Eccles. Hist. vol. 3 p. 94, 206 277.

FLANDRIANS. [See Mennonites]

FLORINIANS, A branch of the Valentiniens, in the second century; so called from Florinus, their leader. [See Valentiniens.]

Mosheim, ibid. vol. 1. p. 189.

FRATES ALBATI, A name which distinguished a sect in the fifteenth century; they owed their origin to a certain Priest, who descended from the Alps, arrayed in a white garment, and accompanied with a prodigious number of both sexes, who, after the example of their chief, were also cloathed in white linen; hence they acquired the name *Frates Albati*, i. e. *White Brethren*. They went in a kind of procession through several provinces, following a cross, which their leader held erected like a standard, and by the striking appearance of their sanctity and devotion, captivated to such a degree the minds of the people, that persons of all ranks and orders, flocked in crouds to augment their number. The new chief exhorted his followers to appease the anger of an incensed Deity; emaciated his body by voluntary acts of mortification and penance, endeavoured to persuade the European nations to renew the war against the Turks in *Palestine*, and pretended, that he was favoured with divine visions, which instructed him in the will and in the secrets of Heaven.

Mosheim, ibid. vol. 3. p. 275.

FRATRICELLI,

FRATRICELLI, In English *Little Brothers*, a sect which appeared in Italy about the year 1298, and spread all over Europe. Their origin is attributed by some, to one Herman Pongilup, who pretended that Ecclesiastics ought to have no possession of their own.

Broughton's Historical Library, vol. 1. p. 427.

FRENCH-PROPHETS, They first appeared in Dauphing and Vivarais. In the year 1688 five or six hundred Protestants of both sexes gave themselves out to be Prophets, and inspired of the Holy Ghost. They soon became so numerous that there were many thousands of them inspired.* They had strange fits, which came upon them with tremblings and faintings as in a swoon, which made them stretch out their arms and legs; and stagger several times before they dropt down: they struck themselves with their hands; they fell on their backs; shut their eyes, and heaved with their breasts; they remained awhile in trances, and coming out of them with twitchings; uttered all which came into their mouths: they said they saw the *heavens* open, the *angels*, *paradise* and *hell*. Those who were just on the point of receiving the spirit of prophecy, dropt down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the *Prophets* had for a while been under agitations of body, they began to prophesy: the burden of their prophecies was, *amend your lives; repent ye;*
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* They were people of all ages and sexes, without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age.

the end of all things draws nigh. The hills rebounded with their loud cries for *mercy*; and with imprecations against the *Priests*, the *Church*, the *Pope*, and against the *Antichristian dominion*; with predictions of the approaching fall of Popery.—All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these *Prophets* came over into England, and brought their *prophetic spirit* along with them; which discovered itself in the same ways and manners, by extasies and agitations, and inspirations under them, as it had done in France; and they propagated the like *spirit* to others, so that before the year was out, there were two or three hundred of these *Prophets* in and about London, of both sexes, of all ages, men, women and children; and they had delivered under inspiration, four or five hundred *prophetic* warnings.

The great thing *they* pretended by their spirit was, to give warning of the *near approach of the kingdom of God*, the *happy times of the church*, the *millennium state*. Their message was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning first at England) that the grand *jubilee*; the acceptable year of the Lord; the accomplishment of those numerous scriptures concerning the *new heavens* and the *new earth*; the *kingdom of the Messiah*; the *marriage of the Lamb*; the *first resurrection*, or the *new Jerusalem descending from above*, was now even at the door; that this great operation was to be wrought, on the part of man; by spiritual arms only, proceeding from the mouths of those, who should, by inspiration, or the mighty gift of the spirit, be sent forth in
great

great numbers to labour in the vineyard ; that this mission of his servants should be witnessed to, by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world, as *famine, pestilence, earthquakes, &c.* That the exterminating angels, shall root out the tares, and there shall remain upon earth only good corn ; and the works of men being thrown down, there shall be but one *Lord, one faith, one heart, and one voice*, among mankind. They declared that all the great things they spoke of, *would be manifest over the whole earth, within the term of three years.*

These *Prophets* also pretended to the gift of languages ; of discerning the secrets of the heart ; the gift of ministration of the same spirit to others by laying on of hands, and the gift of healing.

To prove they were really inspired by the Holy Ghost, they alledged the compleat joy and satisfaction they experienced ; the spirit of prayer which was poured forth upon them ; and the answer of their prayers by God.

Chauncy's Works, vol. 3. p. 2, 3, 4, 10, 11, 25, 28, 31, 37, 38, 39.

G

GACIANITÆ, A sect sprung from the Eutychians ; they derive their name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

History of Religion vol 4. [See Gainanitæ]

GAZARES, A sect which appeared about the year 1197, at Gazare, a town of Dalmatia. They held

held almost the same opinions with the *Albigenses*; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

Broughton's Historical Library, vol. 1 p. 598

GEORGIANS. [See Iberians]

GNOSIMACHI, A name which distinguished those in the seventh century, who were professed enemies to the *Gnosis* i. e. the studied knowledge, or *science* of christianity; which they rested wholly on good works, calling it an useless labour to seek for knowledge in the scripture. In short, they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The *Gnosimachi* were the very reverse of the *Gnostics*. [See *Gnostics*]

Broughton, ibid, p. 599

GNOSTICS, So called from their boasting of being able to restore mankind to the knowledge, [*Gnosis*] of the supreme Being which had been lost in the world. This denomination sprung up in the first century, but was not conspicuous for its numbers, or reputation, before the time of Adrian.* It derives its origin from the Oriental philosophy. It was one of the chief tenets of this philosophy, that rational souls were imprisoned in corrupt matter, contrary to the will of the supreme Deity. They looked upon Matter as the source of all evil, and argued

* Under the general appellation of *Gnostics*, are comprehended all those, who in the first ages of christianity, blended the Oriental philosophy with the doctrines of the gospel.

gued in this manner :—There are many evils in this world, and men seem impelled by a natural instinct, to the practice of those things which reason condemns ; but that eternal Mind, from which all spirits derive their existence, must be inaccessible to all kinds of evil, and also of a most perfect and beneficent nature ; therefore, the origin of those evils, with which the universe abounds, must be sought somewhere else than in the Deity. It cannot reside in Him who is all perfection ; therefore, it must be *without* him. Now, there is nothing *without* or *beyond* the *Deity* but *Matter* ; therefore, *Matter* is the centre and source of all evil, and of all vice. Having taken for granted these principles, they proceeded further, and affirmed, That *Matter* was eternal, and derived its present form, not from the will of the supreme God, but from the creating power of some inferior intelligence, to whom the world and its inhabitants owed their existence. As a proof of this assertion they alledged, that it was incredible that the supreme Deity, perfectly good, and infinitely removed from all evil, should either create or modify *Matter*, which is essentially malignant and corrupt ; or bestow upon it, in any degree, the riches of his wisdom and liberality. The Gnostic doctrine, concerning the creation of the world by one or more inferior Beings of an evil, or, at least, of an imperfect nature, led them to deny the Divine authority of the books of the Old Testament.* Such was their aversion to these sacred books,

* When the Gnostics were challenged to produce authorities for their doctrines, some referred to writings of Abraham, Zoroaster, Christ, and his apostles : others boasted of their having drawn these opinions from secret doctrines of Christ : others, that they

books, that they lavished their encomiums upon the *Serpent*, the first author of sin, and held in veneration some of the most inpious and profligate persons, of whom mention is made in the sacred history.

The Oriental sages expected the arrival of an extraordinary messenger of the most high upon earth ; a messenger invested with a divine authority, endowed with the most eminent sanctity and wisdom, and peculiarly appointed to enlighten, with the knowledge of the supreme Being, the darkened minds of miserable mortals, and to deliver them from the chains of the tyrants and usurpers of this world. When therefore some of these philosophers perceived that Christ and his followers wrought miracles of the most amazing kind, and also of the most salutary nature to mankind, they were easily induced to believe that he was the great messenger expected from above, to deliver men from the power of the malignant *genii*, or spirits, to which, according to their doctrine, the world was subjected, and to free their souls from the dominion of corrupt matter. But though they considered him as the Son of the supreme God, sent from the *pleroma*, or, habitation of the everlasting Father, they denied his divinity, looking upon him as the Son of God, and consequently inferior to the Father ; they rejected his humanity, upon the supposition that every thing concrete and corporeal is in itself essentially and intrinsically evil. From hence the greatest part of the Gnostics denied that Christ was cloathed with a *real* body, or that he suffered *really* for the sake of mankind,

they had arrived at these degrees of wisdom by an innate vigour of mind : others, that they were instructed by Theudas, a disciple of St. Paul, and by Matthias, one of the friends of our Lord,

mankind, the pains and sorrows which he is said to have sustained, in the sacred history. They maintained that he came to mortals with no other view than to deprive the tyrants of this world of their influence upon virtuous and heaven-born souls, and destroying the empire of these wicked spirits, to teach mankind how they might separate the divine mind from the impure body, and render the former worthy of being united to the Father of Spirits.

Their persuasion, that *evil* resided in *Matter*, rendered them unfavourable to wedlock ; and led them to reject the doctrine of the resurrection of the body, and its future re-union with the immortal spirit. Their notion that the malevolent *genii* presided in nature, and that from them proceed all diseases and calamities, wars, and desolations, induced them to apply themselves to the study of magic, to weaken the powers, or suspend the influences of these malignant agents.

Their doctrine relating to morals and practice was of two kinds, and those extremely different from each other. The greatest part of this sect adopted rules of life that were full of austerity, recommended a strict and rigorous abstinence, and prescribed the most severe bodily mortifications, from a notion that they had a happy influence in purifying and enlarging the mind, and in disposing it for the contemplation of celestial things. Others maintained that there was no moral difference in human actions ; and asserted the innocence of following blindly all the motions of the passions, and of living by their tumultuous dictates.

The Egyptian Gnostics are distinguished from the Asiatic, by the following difference in their religious system :—

I. That,

I. That, besides the existence of a *Deity*, they maintained *that* also of an *eternal Matter*, endued with life and motion, yet they did not acknowledge an *eternal Principle of Darkneſs*, or the evil principle of the Persians.

II. They ſuppoſed that our bleſſed Saviour was a compound of two perſons, of the man Jeſus, and of Chriſt the Son of God ; that the divine nature entered into the man Jeſus, when he was baptized by John in the river *Jordan*, and departed from him when he was ſeized by the Jews.

III. They attributed to Chriſt a real, not an imaginary body.

IV. Their diſcipline, with reſpect to life and manners, was much leſs ſevere than that of the Aſiatic ſect.

Both theſe branches of the Gnoſtics were ſubdivided into various denominations. [See Antitacſes, Aſcodrutes, Bardeſaniſtes, Baſilidians, Bogomiles, Carpocratians, Cerdonians, Cerinthians, Marcoſians, Ophites, Saturnians, Simonians and Valentinians]

Moſheim's Eccleſ. Hiſt vol. I. p. 69, 70, 107, 108, 109, 110, 111, 181.

GREEK-CHURCH, In the eighth century there aroſe a difference between the eaſtern and weſtern churches, which in the ninth century terminated in a ſeparation which continues to this day. [For an account of the extent of the Greek or eaſtern church, ſee Appendix]

The principal tenets which diſtinguiſh the Greek-church from the Latin, are as follow.

I. They diſown the authority of the Pope, and deny that the church of Rome is the true *Catholic Church*.

II. They

II. They do not baptize * their children, till they are three, four, five, six, ten, nay sometimes eighteen years of age.

III. They insist, that the sacrament of the Lord's supper ought to be administered in both kinds : and they give the sacrament to children immediately after baptism.

IV. They deny that there is any such place as purgatory, † notwithstanding they pray for the dead, that GOD would have mercy on them at the general Judgment.

V. They exclude *confirmation*, *extreme unction*, and matrimony out of the seven sacraments.

VI. They deny *auricular confession* to be a divine precept, and say, it is only a positive injunction of the church.

VII. They pay no religious homage to the Eucharist.

VIII. They administer the communion in both kinds to the laity, both in sickness and in health, though they have never applied themselves to their confessors ; because they are persuaded, that a lively faith is all which is requisite for the worthy receiving the Lord's supper.

IX. They maintain, that the Holy-Ghost proceeds only from the Father, and not from the Son.

L

X. They

* They perform baptism by dipping the person three times under water distinctly, in the name of the *Father*, *Son*, and *Holy-Ghost*.

† Yet the Greeks, and all the Eastern nations in general, are of opinion, that departed souls will not be immediately and perfectly happy ; that the first Paradise will be a state of repose, and the next of eternal felicity.

X. They admit of no images in *bass-relief*, or *embossed work*; but use paintings and sculptures in copper or silver.

XI. They approve of the marriage of Priests, provided they enter into that state before their admission into Holy Orders.

XII. They condemn all fourth marriages.

They observe a number of holy days; and keep four Fasts in the year more solemn than the rest, of which the Fast in Lent, before Easter, is the chief.

Father Simons' Religions of the Eastern Nations, p. 5, 6, 7, 8:
Thevenot's Travels, p. 412.

Broughton's Hist. Library, vol. 1. p. 145, 246, 247.

Bayley's Dictionary, vol. 2. [See *Greeks*].

Hist. of Religion, number vi p. 251, 253.

H

HATTEMISTS, A Dutch sect which arose in the seventeenth century: they derive their name from Pontium Van Hattem, a minister in the province of Zealand. He interpreted the Calvinistical doctrine concerning *absolute decrees*, so as to deduce from it the system of a *fatal* and *uncontroulable necessity*. Having laid down this principle to account for the origin of all events, he denied the difference between *moral good* and *evil*, and the corruption of human nature.

From hence he concluded, That mankind were under no sort of obligation to correct their manners, to improve their minds or to endeavour after a regular obedience to the divine laws—that the whole of religion consisted not in *acting* but in *suffering*—and that all the precepts of Jesus Christ are reducible to this single one, that we bear with cheerfulness

ness and patience the events that happen to us through the divine will, and make it our constant and only study to maintain a permanent tranquility of mind.

This denomination also affirmed, that CHRIST had not satisfied the divine justice, nor made an expiation for the sins of men by his death and sufferings, but had only signified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of GOD. *

They also taught, *That God does not punish men for their sins, but by their sins.*

Mosheim's Eccles. Hist. vol. iv. p. 553 554.

HELSAITES, A sect which arose in the second century ; they denied some parts of the old and new Testament, and did not own St. Paul to be an apostle, and thought it an indifferent thing if in persecution, they denied the faith in words : they received a certain book which they said came down from Heaven, and contained their doctrine.

Athenian Oracle, vol. ii. p. 128.

HENRICIANS, A sect in the twelfth century, founded by Henry, a Monk, he rejected the baptism of infants, censured with severity the licentious manners of the clergy, and treated the festivals and ceremonies of the church with the utmost contempt.

Mosheim's Eccles. Hist. vol. ii. p. 448.

HERACLEONITES, A branch of the Valentinians, in the second century ; they derived their

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name

* This opinion was peculiar to the Hattemists, and distinguished them from the Verschorists.

name from Heracleon, who maintained that the world was not the immediate production of the Son of God ; but that he was only the occasional cause of its being created by the *Demiurgus*. The Heracleonites denied the authority of the prophecies of the *old Testament*, maintaining that they were meer random sounds in the air, and that St. John the Baptist was the only true voice which directed to the Messiah.

Broughton's Historical Library, vol. i. p. 484.

HERMOGENIANS, A sect which arose towards the close of the second century ; so denominated from Hermogenes, a Painter by profession.—He regarded *Matter* as the fountain of all evil, and could not persuade himself that GOD had created it from nothing by an almighty act of his will ; and therefore he maintained, that the world, with whatever it contains, as also the souls of men, and other spirits, were formed by the Deity from an uncreated and eternal mass of corrupt *Matter*.

Mosheim's Eccles. Hist. vol. i. p. 190.

HERRENHUTTERS. [See Moravians]

HETEROUSIANS, A name given to one of the Arian divisions. [See Arians]

HIERACITES, A sect in the third century ; so called from their leader Hierax, a philosopher and magician of Egypt. Hierax maintained, that the principal object of CHRIST's office and ministry was the promulgation of a *new law*, more severe and perfect than that of *Moses* ; and from hence he concluded, that the use of flesh, wine, wedlock,
and

and of other things agreeable to the outward senses, which had been permitted under the Mosaic dispensation, was absolutely prohibited and abrogated by CHRIST. He excluded from the kingdom of Heaven children who died before they had arrived to the use of reason ; and that, upon the supposition that GOD was bound to administer the rewards of futurity to those only who had fairly finished their victorious conflict with the body and its lusts. He maintained also, that Melchisedec was the Holy Ghost. His disciples taught, that the *Word*, or Son of God, was contained in the *Father*, as a little vessel in a great one ; whence they had the name of *Metangimonists*, from the Greek word [*mètangimònòs*] which signifies *contained in a vessel*.

Hierax also denied the doctrine of the resurrection of the body.

Mosheim's ibid. p. 246.

Broughton's Historical Library, vol. 1. p. 493.

HOMOUSIANS, A name given to a branch of the Arians. [See Arians]

HOPKINTONIANS, or HOPKINSIANS, So called from the Rev. Mr. Samuel Hopkins, pastor of the first congregational church at Newport ; who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Mr. Jonathan Edwards, late President of New-Jersey College.

The following is a summary of the distinguishing tenets of this denomination, together with a few of the reasons of which they make use to support their sentiments :

1. That all true *virtue*, or real *holiness*, consists in disinterested benevolence. The

The object of benevolence is universal Being, including GOD, and all intelligent creatures ; it wishes and seeks the good of every individual so far as consistent with the greatest good of the whole, which is comprised in the glory of GOD, and the perfection and happiness of his kingdom.

The law of GOD is the standard of all moral rectitude, or holiness.* This is reduced into love to GOD, and our neighbour as ourselves ; and universal good-will comprehends all the love to GOD, our neighbour and ourselves required in the divine law ; and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety ; when he has viewed each one by itself, he will find, that disinterested, friendly affection is its distinguishing characteristic. For instance, all the holiness in pious fear, which distinguishes it from the fear of the wicked, consists in *love*. Again, holy gratitude is nothing but good-will to GOD and our neighbour, in which we ourselves are included ; and correspondent affection excited by a view of the good-will and kindness of GOD.

Universal good-will also, implies the whole of the duty we owe to our neighbour. For justice, truth, and faithfulness, are comprised in universal benevolence ; so are temperance and chastity : for, an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others ;

* The law requires us to love GOD with all our hearts, because he is the LORD, because he is just such a Being as he is. On this account, primarily and antecedently to all other considerations, he is infinitely amiable ; and therefore, on this account, primarily and antecedently to all other considerations, ought he to appear infinitely amiable in our eyes.

others ; and so opposite to the general good, and the Divine command, in which all the crime of such indulgence consists. In short, all *virtue* is nothing but *benevolence* acted out in its proper nature and perfection, or love to GOD and our neighbour made perfect in all its genuine exercises and expressions.

II. That all *sin* consists in *selfishness*.

By this is meant an interested, selfish affection, by which a person sits himself up as supreme, and the only object of regard ; and nothing is good or lovely, in his view, unless suited to promote his own private interest. This self-love is in its whole nature and every degree of it, enmity against God. *It is not subject to the law of God* ; and is the only affection that can oppose it. It is the foundation of all spiritual blindness ; and therefore the source of all the open idolatry in the heathen world ; and false religion under the light of the gospel. All this is agreeable to that self-love which opposes God's true character : under the influence of this principle men depart from the truth, it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing, above Universal Existence. Self-love is the source of all the profaneness and impiety in the world ; and of all pride and ambition among men, which is nothing but selfishness acted out in this particular way. This is the foundation of all covetousness and sensuality ; as it blinds peoples eyes, contracts their hearts, and sinks them down, so that they they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others.

Self-love

Self-love produces all the violent passions, envy, wrath, clamour and evil speaking, and every thing contrary to the divine law, is briefly comprehended in this fruitful source of all iniquity, *self-love*.

III. That there are no promises of *regenerating-grace* made to the *doings of the unregenerate*.

For as far as men act from self-love, they act from a bad end. For those who have no true love to God really do no duty; when they attend on the externals of religion: and as the Unregenerate act from a selfish principle, they do nothing which is commanded. Their impenitent doings are wholly opposed to repentance and conversion, therefore not implied in the command, To repent, &c. So far from this, they are altogether disobedience to the command. Hence it appears, that there are no promises of salvation to the doings of the Unregenerate.

IV. That the impotency of sinners, with respect to believing in Christ, is not natural but *moral*.

For it is a plain dictate of common sense, that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotency in us with respect to obtaining it, besides the disapprobation of the *will*, and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

V. That

V. That in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off forever ; which, however, neither implies *love to misery* nor *hatred of happiness*.*

For, if the law is good, death is due to those who have broken it. The Judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God through the redemption which is in Christ, and to exercise faith in his blood, *who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet the justifier of him who believeth in Jesus.*

VI. That the infinitely wise and holy GOD has exerted his omnipotent power in such a manners as he purposed should be followed with the existence and entrance of *moral evil* in the system.

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For,

* As a particle of water is small in comparison of a generous stream, so the man of humility feels small before the great family of his fellow creatures. He values his soul, but when he compares it to the great soul of mankind he almost forgets and loses sight of it : for the governing principle of his heart is to estimate things according to their worth. When, therefore, he indulges a humble comparison with his Maker, he feels lost in the infinite fullness and brightness of divine love, as a ray of light is lost in the Sun, and a particle of water in the ocean. It inspires him with the most grateful feelings of heart, that he has opportunity to be in the hand of GOD as clay in the hand of the Potter : and as he considers himself in this humble light, he submits the nature and size of his future vessel intirely to God. As his pride is lost in the dust, he looks up with pleasure toward the throne of God, and rejoices with all his heart in the rectitude of the divine administration.

For, it must be admitted on all hands, that God has a perfect knowledge, foresight and view of all possible existences and events : if that system and scene of operation in which moral evil should never have existence was actually *preferred* in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine that the system, which is actually formed by the divine hand, and which was made for his pleasure and glory, is, yet, not the fruit of wise contrivance and design.

VII. That the introduction of *sin*, is, upon the whole, for the *general good*.

For, the wisdom and power of the Deity are displayed in carrying on designs of the *greatest good* : and the existence of *moral evil* has undoubtedly occasioned a more full, perfect and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it ; it must necessarily follow, that the introduction of *sin* is for the *greatest good*.

VIII. That repentance is before faith in Christ.

By this is not intended, that repentance is before a speculative belief of the *being* and *perfections* of God, and of the *person* and *character* of Christ ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ,

Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations.

1st. As repentance and faith respect different objects, so they are distinct exercises of the heart, and therefore not only may, but must be prior to the other.

2d. There may be genuine repentance of sin without faith in Christ ; but there cannot be true faith in Christ without repentance of sin : and since repentance is necessary in order to faith in Christ, it must necessarily be prior to faith in Christ.

3d. John the Baptist, Christ and his apostles taught, that repentance is before faith. John cried, *Repent, for the kingdom of Heaven is at hand* ; intending, that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, *Repent ye, and believe the gospel*. And Paul preached *repentance toward God, and faith toward our Lord Jesus Christ*.

IX. That though men became sinners by Adam according to a Divine constitution, yet they have, and are accountable for no sins but personal. For,

1st. Adam's act in eating the forbidden fruit was not the act of his posterity, therefore, they did not sin at the same time he did.

2d. The sinfulness of that act could not be transferred to them afterwards, because the sinfulness of an act can no more be transferred from one person to another than an act itself. Therefore,

3d. Adam's act in eating the forbidden fruit was not the cause, but only the occasion of his posterity's

terity's being sinners. God was pleased to make a constitution, that, if Adam remained holy through his state of trial, his posterity should, in consequence of it, be holy too ; but if he sinned, his posterity, in consequence of it, should be sinners too. Adam sinned, and now God brings his posterity into the world sinners. By Adam's sin we are become sinners, not *for* it ; his sin being only the *occasion*, not the *cause* of our committing sins.

X. That though believers are justified through Christ's righteousness, yet his righteousness is not transferred to them. For,

1st. Personal righteousness can no more be transferred from one person to another than personal sin.

2d. If Christ's personal *righteousness* were transferred to *believers*, they would be as perfectly holy as Christ, and so stand in no need of forgiveness. But,

3d. Believers are not conscious of having Christ's personal righteousness, but feel and bewail much indwelling sin and corruption. And,

4th. The scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted for Christ's righteousness sake. And this is the proper scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth when David shewed kindness to him for his father Jonathan's sake.

Hopkins on Holiness, p. 7, 8, 11, 12, 19, 26, 27, 28, 29, 34, 171, 197, 202.

Edwards on the Will, p. 234, 289.

Bellamy's True Religion Delineated, p. 16.

—— *Dialogues between Theron and Paulinus*, p. 185.

Smalley's Impotency of Sinners, p. 16.

West's Essay on Moral Agency, p. 170, 177, 181.

Spring's Nature of Duty, p. 23.

Manuscript, by the Rev. Mr. Emmons.

HUSSITES.

HUSSITES, A sect in Bohemia ; so called from John Huts, one of their principal teachers, who about the year 1414 embraced and defended the opinions of Wickliff. [See Wickliffites]

Brandt's Hist. of the Reform. vol. ii. p. 18.

I & J

JACOBITES, A sect of *Eastern* christians, in the sixth and the beginning of the seventh century ; so denominated from *Jacob Bardeus*, or *Zanzalus*, a Syrian, and a disciple of *Eutyches* and *Dyoscorus*.

His doctrines spread in *Asia* and *Africa* to that degree, that the sect of the Eutychians were swallowed up by that of the *Jacobites*, which also comprehended all the *Monophysites* of the *East*, i. e. Such as acknowledged but one nature, and that human in *Jesus Christ*, by that taking in the *Armenians* and *Abyssines* : They denied the three persons in the Trinity, and made the sign of the cross with one finger, to intimate the one-ness of the Godhead. Before baptism they applied a hot iron to the foreheads of children after they had circumcised them, founding that practice upon the words of *John the Baptist*. Mat. iii. 11. *He will baptize you with the Holy Ghost and with fire.*

Bayley's Dictionary, vol. ii, [See Jacobites]

JANSENISTS, A denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Jansenites, Bishop of Ypres, from whose writings the following propositions are said to have been extracted :

I. That there are divine precepts, which good men, notwithstanding their desire to observe them, are

are, nevertheless, absolutely unable to obey ; nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience.

II. That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind.

III. That, in order to render human actions meritorious, it is not requisite that they be exempt from *necessity*, but that they be free from *constraint*.*

IV. That the Semi-pelagians err greatly in maintaining that the human will is endowed with the power of either receiving, or resisting the aids and influences of preventing grace.

V. That whosoever affirms, that *Jesus Christ* made expiation, by his sufferings and death, for the sins of all mankind, is a Semi-pelagian.

This denomination are also distinguished from the generality of the Roman Catholics, by their maintaining that the people ought to be carefully instructed in all the doctrines and precepts of christianity ; and that, for this purpose the holy scriptures and public liturgies should be offered to their perusal in their mother tongue ; and finally, they look upon it as a matter of the highest moment to persuade all christians that true piety does not consist in the performance of external acts of devotion, but in inward holiness and divine love.

Mosheim's Eccles. Hist. vol. iv. p. 373, 379.

IBERIANS,

* Angeline, Leibnitz, and a considerable number of modern philosophers who maintain the doctrine of *necessity*, consider this necessity in *moral actions* as consistent with *spontaneity* and choice. According to them, constraint alone, and external force, destroy *merit* and imputation.

IBERIANS, A sect of Eastern christians, which derive their name from Iberia, a province of Asia, now called Georgia : hence they are also called Georgians.

Their tenets are said to be the same with those of the Greek Church. [See Greek Church]

Father Simons' History of the Eastern Christians, p 64, 65.

JESUITS, A famous religious order in the Romish church, established in the year 1540, under the name of the company of JESUS.

Ignio, or, Ignatius Loyola, a Spanish gentleman of illustrious rank, was the founder of this order, which has made a most rapid and astonishing progress through the world.

The doctrinal points which distinguish the Jesuits from many others of the Roman communion, are as follow :

I. This order all maintain, that the Pope is *infallible* ;—that he is the only visible source of that universal and unlimited power which CHRIST has granted to the church ;—that all Bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested ; and that he alone is the supreme law-giver of that sacred community ; a law-giver whose edicts and commands it is in the highest degree criminal to oppose or disobey.

II. They comprehend within the limits of the church, not only many who live separate from the communion of Rome, but even extend the inheritance of eternal salvation to nations that have not the least knowledge of the Christian religion, or of
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its divine author ; and consider as true members of the church open transgressors, who profess its doctrines.

III. The Jesuits maintain that *human nature* is far from being deprived of *all power*, of doing good ;—that the *succours of grace* are administered to *all mankind* in a measure *sufficient* to lead them to eternal life and salvation ;—that the *operations* of grace offer no violence to the faculties and powers of nature, and therefore may be *resisted* ;—and that God from all eternity has appointed everlasting rewards and punishments, as the portion of men in a future world, not by an *absolute, arbitrary, and unconditional* decree, but in consequence of that divine and unlimited *prescience* by which he foresaw the *actions, merits and characters* of every individual.

IV. They represent it as a matter of perfect indifference, from what motives men obey the laws of God, provided these laws are really obeyed : and maintain that the service of those who obey from the fear of punishment, is as agreeable to the Deity, as those actions which proceed from a principle of love to him and his laws.

V. They maintain, that the sacraments have in themselves an *instrumental* and efficient power, by virtue of which they work in the soul (independently on its previous preparation or propensities) a disposition to receive the divine grace.

VI. The Jesuits recommend a devout ignorance to such as submit to their direction, and think a Christian sufficiently instructed when he has learned to yield a blind and unlimited obedience to the orders of the church.

The

The following maxims are said to be extracted from the moral writings of this order :

I. That persons *truly wicked*, and void of the love of God, may expect to obtain *eternal life* in Heaven, provided that they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes *through the dread of future punishment*.

II. That those persons may transgress *with safety*, who have a *probable reason* for transgressing, i. e. any plausible argument or authority in favour of the sin they are inclined to commit.

III. That actions *intrinsically evil*, and directly contrary to the divine law, may be *innocently* performed by those who have so much power over their own minds as to join, even ideally, a *good end* to this *wicked action*.

IV. That *philosophical sin* * is of a very light and trivial nature, and does not deserve the pains of Hell.

V. That the transgressions committed by a person blinded by the seductions of tumultuous passions, and destitute of all sense and impression of religion, however detestible and heinous they may be in themselves, are not imputable to the transgressor before the tribunal of God ; and that such transgressions may be often as involuntary as the actions of a madman.

VI. That the person who takes an oath, or enters into a contract, may, to elude the force of the

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* By philosophical sin, the Jesuits mean, an action contrary to the dictates of nature and right reason, which is done by a person who is either *absolutely ignorant of GOD*, or does not think of him during the time this action is committed.

one and obligation of the other, add to the form of the words that express them certain mental additions and tacit reservations.

This entire society is composed of four sorts of members, viz. Novices, Scholars, spiritual and temporal Coadjutors, and professed Members. Besides the three ordinary vows of poverty, chastity, and obedience, which are common to all the monastic tribes, the professed Members are obliged to take a fourth, by which they solemnly bind themselves to go, without deliberation or delay, wherever the Pope shall think fit to send them. They are governed by a General, who has four Assistants; and the inferiors of this order are required to consider their Chief as infallible, and entirely to renounce their own will in all things, and abandon themselves blindly to his conduct.

*Mosheim's Ecclesiastical History, vol. iii. p. 465—470.
vol. iv p. 354, 355 &c.*

Hist. of Don Ignatius, vol. p. 2—196.

Broughton's Historical Library, vol. i. p. 512.

ILLUMINATI, i. e. the *Enlightened*, A denomination which appeared in Spain about the year 1575. They were charged with maintaining, that mental prayer and contemplation had so intimately united them to God, they were arrived to such a state of perfection, as to stand in no need of good works, or the sacraments of the church; and that they might commit the grossest crimes without sin.

After the suppression of the Illuminati in Spain, there appeared a sect in France which took the same name. They maintained, that one Anthony Bukuet, a Friar, had a system of believing and practice revealed to him, which exceeded every thing Christi-
anity

anity had yet been acquainted with ; that by this method, persons might in a short time arrive at the same degrees of perfection and glory which the Saints and the Blessed Virgin have attained to ; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the Doctors of the church knew any thing of religion ; that St. Peter and St. Paul were well-meaning men, but knew nothing of devotion ; that the whole church lay in darkness and unbelief ; that every one was at liberty to follow the suggestions of his conscience ; that God regarded nothing but himself ; and that within ten years their doctrine would be received all over the world, and then there would be no more occasion for Priests, Monks, and other such religious distinctions.

Broughton's Historical Library, vol i. p. 523 524.

INDEPENDENTS, A denomination of Protestants, in England and Holland : they appeared in England in the year 1616. John Robinson, a Norfolk Divine, was the leader of this party. They derive their name from their maintaining, that every particular congregation of Christians has an entire and compleat power of jurisdiction over its members, to be exercised by the Elders of each church within itself, without being subject to the authority of *Bishops, Synods, Presbyteries*, or any ecclesiastical assembly composed of the deputies from different churches.

The Independents alledge, that the church of Corinth had an entire judicature within itself : for St. Paul thus addresses them, *Do not ye judge them which are within ?* 1st of Cor. v. 12. So they

were not dependent upon the apostle to come to him for a sentence.

Mosheim's Ecclesiastical History, vol. iv p. 526.

Neal's Hist. of the Puritans, vol. iii. p. 142.

Goodwin's Works, vol. iv. p. 71.

INVISIBLES, A name of distinction given to the disciples of Osiander, Flacius, Illyricus, Swenkfeld, &c. because they denied the perpetual visibility of the church.

Collier's Historical Dictionary. [See Invisibles]

JOACHIMITES, A sect which appeared about the commencement of the thirteenth century; so called from Joachim, Abbot of Sora, in Calabria.

He foretold the destruction of the church of Rome, and the promulgation of *a new and more perfect gospel in the age of the Holy Ghost*, by a set of poor and austere ministers, whom God was to raise up, and employ for that purpose. For he divided the world into three ages, relative to the three dispensations of *religion* which were to succeed each other in it. The two imperfect ages, viz. the age of the Old Testament, which was that of the *Father*, and the age of the New which was under the administration of the *Son*, were according to his predictions now past, and the third age, even that of the Holy Ghost, was at hand.

Mosheim's Eccles. Hist. vol. iii. p. 66.

ISBRANIKI, A sect which appeared in Russia, about the year 1666, and assumed this name, which signifies *the multitude of the elect*, but they were called by their adversaries, Rolkskolkniks, or *the seditious faction*. They professed a rigorous zeal for the letter of the holy scriptures.

They

They maintained, that there is no subordination of rank among the faithful ; and that a Christian may kill himself for the love of Christ.

Mosheim's ibid, vol. iv. p. 406.

K

K E I T H I A N S, A party which separated from the Quakers, in Pennsylvania, in the year 1691. They were headed by the famous George Keith, from whom they derived their name.

Those who persisted in their separation, after their leader deserted them, practised *baptism* and received the *Lord's supper*.

This party were also called *Quaker-Baptists*, because they retained the language, dress and manners of the Quakers.

Edwards' Hist. of the American Baptists, p 55. 56. 57. 60.

K T I S T O L A T R Æ, A branch of the Monophysites, which maintained, that the body of Christ before his resurrection, was corruptible.

Mosheim's Eccles. Hist. vol. i. p. 471, 472.

L

L A B B A D I S T S, A sect which arose in the seventeenth century ; so called from their founder John Labbadie, a native of France, a man of no mean genius, and remarkable for a natural and masculine eloquence. He maintained among other things,

I. That God might, and did, on certain occasions, deceive men.

II. That the holy scripture was not sufficient to lead men to salvation, without certain particular *illuminations* and *revelations* from the Holy Ghost.

III. That

III. That in reading the scripture we ought to give less attention to the literal sense of the words than to the inward suggestions of the spirit, and that the efficacy of the word depended upon him that preached it.

IV. That the faithful ought to have all things in common.

V. That there is no subordination or distinction in the true church of CHRIST.

VI. That CHRIST was to reign a thousand years upon earth.

VII. That the *contemplative life* is a state of grace and union with God, and the very height of perfection.

VIII. That the Christian, whose mind is contented and calm, sees all things in God, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world.

IX. That the Christian arrives at that happy state by the exercise of a perfect self-denial ; by mortifying the flesh and all sensual affections, and by mental prayer.

Mosheim's Eccles. Hist. vol. 5. p. 63.

LAMPETIANS, A sect in the seventeenth century, the followers of Lampetious, a Syrian Monk.

He pretended that as man is born free, a Christian, in order to please God, ought to do nothing by necessity ; and it is therefore unlawful to make vows, even those of obedience.

To this system he added the doctrines of the Arians, Carpocrations, and other sects. [See Arians and Carpocrations]

Broughton's Historical Library, vol. ii. p. 31

LIBERTINES,

LIBERTINES, A sect which arose in Flanders about the year 1525; the heads of this party were one Copin and one Quintin of Picardy.

The doctrines they taught are comprised in the following propositions.

I. That the Deity was the sole *operating cause* in the mind of man, and the immediate *author* of all human actions.

II. That, consequently, the distinctions of *good* and *evil*, that had been established with respect to those actions, were false and groundless, and that men could not, properly speaking, commit sin.

III. That religion consisted in the union of the spirit or rational soul with the supreme Being.

IV. That all those who had attained this happy union, by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites and passions, as all their actions were then perfectly innocent.

V. That after the death of the body, they were to be united to the Deity.

This sect permitted their followers to call themselves either Catholics or Lutherans.

Broughton, ibid, p. 543.

Mosheim's Eccles. Hist. vol. iv. p. 122, 123.

LOLLARDS. [See Wickliffites]

LUCIANISTS, So called from Lucianus, a disciple of Marcion. [See Marcionites and Cerdonians]

LUCIFERIANs, A sect in the fourth century; so called from Lucifer, Bishop of Cagliari; they are

are said to have maintained, that the soul was transfused from the parents to the children.

Mosheim's ibid, vol. i. p. 314.

LUTHERANS, Those who follow the opinions of Martin Luther, an Augustine Friar, who was born at Isleben, in the country of Mansfield, in the circle of Upper Saxony, in the year 1483. He possessed an invincible magnanimity, and an uncommon vigour, and acuteness of genius.

This denomination took its rise from the distaste taken at the indulgences which were granted in 1517, by Pope Leo X, to those who contributed towards finishing St. Peter's church at Rome.—— Those famous indulgences administered remission of all sins, past, present and to come; however enormous their nature, to those who were rich enough to purchase them. At this, Luther raised his warning voice; and in ninety-five propositions maintained publicly, at Wittenberg, on the 30th of September, in the year 1517, exposed the doctrine of indulgences, which led him to attack the authority of the Pope; and was the commencement of that memorable revolution in the church which is styled the *Reformation*.

The capital articles which Luther maintained are as follow; to which are added, a few of the arguments which are made use of in their defence.

I. That the *holy scriptures* are the only source from whence we are to draw our religious sentiments, whether they relate to faith or practice.

For, the apostle declares, 2 Tim. iii. 15, 16, 17, that, *The scriptures are able to make us wise unto salvation; and are profitable for doctrine, for reproof;*

proof, for correction, and for instruction in righteousness. To which may be added a cloud of divine witnesses to the same effect.—Prov. i. 9. Isa. viii. 20. Luke i. 4. John v. 39 ; xx. 31. 1 Cor. iv. 6, &c.

Reason also confirms the sufficiency of the scriptures ; for if the written word is allowed to be a rule in one case, how can it be denied to be a rule in another ? for the rule is but one in all, and is perfect in its nature.

II. That *justification* is the effect of *faith*, exclusive of *good works*, and that *faith* ought to produce good works, purely in obedience to God, and not in order to our justification. *

For the doctrine of the gospel attributeth all things to God, and nothing to man. St. Paul in his epistle to the Galatians, strenuously opposed those who ascribed our justification partly to our works. He asserts, that *if righteousness come by the law, then Christ is dead in vain.* Gal. ii. 21. Therefore it is evident we are not justified by the law, or by our works ; but to him who believeth, sin is pardoned and righteousness imputed.

III. That no man is able to make satisfaction for his sins.

For our Lord expressly tells his disciples, *when ye have done all, ye are unprofitable servants.* Luke xvii. 10. Christ's sacrifice is alone sufficient to satisfy for sin :

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* Luther constantly opposed this doctrine to the Romish tenet—That man, by works of his own, prayer, fasting and corporal afflictions, might merit and claim pardon. He used to call the doctrine of justification by *faith alone*, the article of a standing or falling church.

and nothing need be added to the infinite value of his merit and sufferings.

In consequence of these leading articles, Luther rejected *tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows,* and other doctrines of the church of Rome.

The Lutherans differ from the Calvinists in the following points :

I. The Lutherans have Bishops, and superintendants for the government of the church, but the Ecclesiastical government which Calvin introduced was called *Presbyterian*, and does not admit of the institution of Bishops, or of any subordination among the Clergy.

II. They differ in their notions of the sacrament of the Lord's supper.

The Lutherans reject *transubstantiation*, but affirm that the body and blood of Christ are *materially present* in the *sacrament*, though in an incomprehensible manner ; and that they are really exhibited both to the worthy and unworthy receiver.

This union of the body and blood of Christ with the bread after consecration, is, by the *Lutherans*, called *consubstantiation*.

The *Calvinists* hold on the contrary, that the man Christ, is only present in this ordinance, by the external signs of bread and wine.

III. They differ in their doctrine of the *eternal decrees of God respecting man's salvation*. The *Lutherans* maintain, that the *Divine decrees* respecting the salvation and misery of men, are founded upon a previous knowledge of their sentiments and characters.

raeters. The *Calvinists* on the contrary, consider the *Divine decrees* as *free* and *unconditional*. [See *Calvinists*]

[For an account of the particulars in which *Luther* differed from *Zuingle*, see *Zuinglians*]

The *Lutherans* are generally divided into the moderate and the rigid. The *moderate Lutherans* are those who submitted to the *Interim*, * published by the Emperor *Charles V.* *Melanchthon* was the head of this party. They were called *Aliaphorists*.

The *rigid Lutherans* are those who would not endure any change in their master's sentiments. *Matthias Flacius* was the head of this party.

To these are added another division called *Luthero-Zuinglians*, because they held some of *Luther's* tenets, and some of *Zuinglius's*.

The *Lutherans* are also subdivided into a variety of denominations. [See *Amstdorfians*, *Calixtins*, *Flacians*, *Osiandrians*, *Synergists*, and *Ubiquitarians*]

[For an account of the extent of the *Lutherans*, see *Appendix*]

Luther on Galatians, p. 142, 144.

History of Popery, vol. i. p. 226.

Mosheim's Eccles. Hist. vol. iii. p. 331. vol. iv. p. 108, 109.

Robertson's History of Charles V. vol. ii. p. 42.

Broughton's Historical Library, vol. ii. p. 33, 36.

History of Religion, Number xiii. p. 121, 128.

Christian Magazine, vol. i. p. 4, 6.

* This was a name given to a confession of faith, enjoined upon the *Protestants* after the death of *Luther*, by the Emperor *Charles the Vth.* It was so called, because it was only to take place in the *Interim*, till a general council should decide all the points in question between the *Catholics* and *Protestants*.

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MACEDONIANS, A sect which arose in the fourth century ; so called from Macedonius, Bishop of Constantinople. He considered the Holy Ghost as a Divine energy diffused throughout the universe, and not as a distinct person proceeding from the Father and the Son.

Mosheim's Eccles. Hist. vol. i. p. 346.

MANICHEANS, A sect founded by one Manes or Manicheus, in the third century, and settled in many provinces. He was a Persian by birth, educated among the Magi, and himself one of the number before he embraced Christianity. His genius was vigorous and sublime, but redundant and ungoverned. He attempted a coalition of the doctrine of the Magi with the Christian system, or rather the explication of the one by the other : and in order to succeed in the enterprize, affirmed that Christ had left the doctrine of salvation imperfect and unfinished ; and that he was the comforter whom the departing Saviour had promised to his disciples to lead them into all truth—The principles of Manes are comprehended in the following summary.

That there are two principles from which all things proceed : the one, a most *pure and subtle matter* called *Light* ; and the other a *gross and corrupt substance* called *Darkness* : Each of these are subject to the dominion of a superintending *Being*, whose existence is from all eternity : the *Being* who presides over the *Light* is called **GOD** ; he that rules the *land of Darkness* bears the title of *Hyle*, or *Demon*. The *Ruler of the Light* is supremely happy, and in consequence thereof benevolent and good : the Prince of

of Darkness is unhappy in himself, and desiring to render others partakers of his misery, is evil and malignant. These two beings have produced an immense multitude of creatures, resembling themselves, and distributed them through their respective provinces.

The *Prince of Darkness* knew not for a long series of ages, that *light* existed in the universe ; and no sooner perceived it by means of a war kindled in his dominions, than he bent his endeavours towards the subjecting it to his empire. *The Ruler of the Light* opposed to his efforts an army commanded by the *first man*, but not with the highest success ; for the Generals of the *Prince of Darkness*, seized upon a considerable portion of the celestial elements, and of the *light* itself, and mingled them in the mass of corrupt matter. The second General of *the Ruler of the Light*, whose name was the *Living Spirit*, made war with more success against the *Prince of Darkness*, but could not entirely disengage the pure particles of the celestial matters from the corrupt mass through which they had been dispersed. The *Prince of Darkness* after his defeat, produced the first parents of the human race : the beings engendered from this original stock, consist of a body formed out of the corrupt matter of the kingdom of *Darkness* and of two souls, one of which is *sensitive and lustful*, and owes its existence to the *evil principle* ; the other *rational and immortal*, a particle of that Divine *light* which was carried away by the army of *Darkness*, and immersed into the mass of malignant matter.

Mankind being thus formed by the *Prince of Darkness*, and those minds that were the productions of the eternal *Light*, being united to their mortal
bodies,

bodies, God created the earth out of the corrupt mass of matter, by that *living Spirit* who had vanquished the *Prince of Darkness*. The design of this creation was to furnish a dwelling for the human race, to deliver by degrees the captive souls from their corporeal prisons, and to extract the celestial elements from the gross substance in which they were involved. In order to carry this design into execution, God produced *two Beings* of eminent dignity from his own substance, which were to lend their auspicious succours to imprisoned souls; one of these sublime entities was *Christ*, and the other the *Holy-Ghost*. Christ is that glorious intelligence which the Persians called *Mythras*; he is a most splendid substance, consisting of the brightness of the eternal *Light*: subsisting in and by himself: endowed with life; enriched with infinite wisdom; and his residence is in the Sun: *The Holy-Ghost* is also a luminous animated body, diffused through every part of the atmosphere, which surrounds this terrestrial globe. This *genial principal* warms and illuminates the minds of men, renders also the earth fruitful, and draws forth gradually from its bosom the latent particles of celestial fire, which it waxes upon high to their primitive station.

After that, the *Supreme Being* had, for a long time, admonished and exhorted the captive souls, by the ministry of the angels and holy men raised up and appointed for that purpose, he ordered Christ to leave the solar regions and to descend upon earth, in order to accelerate the return of those imprisoned spirits to their celestial country. In obedience to this Divine command, Christ appeared among the
Jews

Jews cloathed with the shadowy form of a human body, and not with the real substance. During his ministry, he taught mortals how to disengage the rational souls from the corrupt body, to conquer the violence of malignant matter; and he demonstrated his divine mission by stupendous miracles: on the other hand the *Prince of Darkness* used every method to inflame the Jews against this Divine messenger, and incited them at length to put him to death upon an ignominious cross; which punishment, however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the Sun, and appointed a certain number of chosen apostles to propagate through the world, the religion he had taught during the course of his ministry.

But before his departure he promised, that at a certain period of time, he would send an apostle superior to all others in eminence and dignity, whom he called the *Paraclete*, or *Comforter*, who should add many things to the precepts he had delivered, and dispel all the errors under which his servants laboured with respect to Divine things.— This *Comforter* thus expressly promised by *Christ* is *Manes* the Persian, who by the order of the *Most High* declared to mortals the whole doctrine of salvation without exception, and without concealing any of its truths under the veil of metaphor, or any other covering.

Those souls who believe *Jesus Christ* to be the Son of GOD, renounce the worship of the God of the Jews, who is the *Prince of Darkness*, obey the laws delivered by *Christ* as they are enlarged and
illustrated

illustrated by the Comforter, *Manes*, and combat with persevering fortitude, the lusts and appetites of a corrupt nature, derive from this faith and obedience the inestimable advantage of being gradually purified from the contagion of matter. The total purification of souls cannot indeed be accomplished during this mortal life. Hence it is, that the souls of men, after death, must pass through two states more of probation and trial, by *water* and *fire*, before they can ascend to the regions of *light*. They mount therefore first into the Moon, which consists of benign and *salutary water*; from whence, after a lustration of fifteen days, they proceed to the Sun, whose purifying *fire* removes entirely all their corruption, and effaces all their stains. The bodies, composed of malignant matter which they have left behind them, return to their first state, and enter into their original mass.

On the other hand, those souls who have neglected the salutary work of their purification, pass, after death, into the bodies of animals or other natures, where they remain until they have expiated their guilt and accomplished their salvation.

Some, on account of their peculiar obstinacy and perverseness, pass through a severer course of trial, being delivered over, for a certain time, to the power of malignant ærial spirits, who torment them in various ways. When the greatest part of the captive souls are restored to liberty and to the regions of light, then a devouring fire shall break forth at the Divine command from the caverns in which it is at present confined, and shall destroy the frame of the world. After this tremendous event, the *Prince* and *Powers of Darkness* shall be forced to return to their primitive

initive seats of anguish and misery, in which they shall dwell forever. For to prevent their ever renewing this war in the regions of *light*, GOD shall surround the mansions of *darkness* with an invincible guard; composed of those souls who have fallen irrecoverably from the hopes of salvation, and who set in array like a military band, shall surround those gloomy seats of woe, and hinder any of their wretched inhabitants from coming forth again to the *light*. *

To support their fundamental doctrine of two Principles, the Manicheans argue in this manner: If we depend only on one Almighty cause, *infinitely good* and *infinitely free*, who disposes universally of all beings, according to the pleasure of his will, we cannot account for the existence of *natural* and *moral evil*. If the author of our Being is supremely good, he will take continual pleasure in promoting the happiness of his creatures, and preventing every thing which can diminish or disturb their felicity. We cannot therefore explain the evils we experience but by the hypothesis of two Principles, for it is impossible to conceive that the first man could derive the faculty of doing ill from a good principle; since this faculty, and every thing which can produce evil is vicious, for evil cannot proceed but from a bad cause; and therefore the free-will of Adam was derived from *two opposite Principles*. He depended upon the *good Principle* for his power to

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persevere

* To remove the strongest obstacles to this system, Marc rejected the old Testament, the four Gospels, and the Acts of the Apostles, and said the Epistles of St. Paul were falsified in a variety of places. He wrote a Gospel which he pretended was dictated to him by God himself, and distinguished it by the title of *Evangel*.

persevere in innocence ; but his power to deviate from virtue owed its rise to an *evil Principle*. Hence it is evident there are *two* contrary Principles, the one the source of good, the other the fountain of all misery and vice.

Manes commanded his followers to mortify and macerate the body, which he looked upon as *essentially corrupt* ; to deprive it of all those objects which could contribute either to its conveniency or delight ; to extirpate all those desires which lead to the pursuit of external objects ; and to divest themselves of all the passions and instincts of nature. But he did not impose this severe manner of living, without distinction upon his adherents, he divided his disciples into two classes ; the one of which comprehended the perfect Christians under the name of the Elect ; and the other the imperfect and feeble, under the title of Hearers. The Elect were obliged to an entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications ; and to live in a state of the sharpest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons. The discipline appointed for the Hearers, was of a milder nature : They were allowed to possess houses, lands and wealth, to feed upon flesh, to enter into the bonds of conjugal tenderness ; but this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance.

The General Assembly of the Manicheans was headed by a President, who represented JESUS CHRIST. There were joined to him *twelve rulers*, or *masters*, who were designed to represent the *twelve apostles* ;

apostles ; and these were followed by *seventy-two Bishops*, the images of the *seventy-two disciples* of our Lord. These Bishops had *Presbyters* and *Deacons* under them ; and all the members of these religious orders were chosen out of the class of the *Elect*.

Mosheim's Eccles Hist vol i. p. 239—245.

Bayle's Historical Dictionary vol. iv p. 2487 2489.

MARCELLIANS, A sect in the fourth century; so called from Marcellus, who held the sentiments of the Sabellians. [See Sabellians]

Bayley's Dictionary [See Marcellianism]

MARCIONITES, So called from Marcion, a disciple of Cerdo. [For an account of their sentiments, see Cerdonians]

MARCOSIANS, A branch of Gnostics in the second century ; their leaders were Marc and Colobarus.

They taught, that the supreme God did not consist of a Trinity but a Quaternity, to wit, the Ineffable, Silence, the Father, and Truth. They held two Principles, denied the reality of Christ's sufferings, and the resurrection of the body : Their doctrine concerning the *Æons* was the same with the Valentinians. [See Valentinians]

Marc maintained that the *plenitude* and *perfection* of Truth resided in the Greek *Alphabet* ; and alleged that as the reason why JESUS CHRIST was called the *Alpha* and *Omega*.

Mosheim's Ecclesiastical History, vol. i. p. 188.

Broughton's Historical Library, vol. ii. p. 48.

MARONITES, Certain Eastern Christians, who inhabit near Mount Libanus, in Syria. The name is

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derived

derived either from a town in the country called Maronia, or from St. Maron, who built a monastery there in the fifth century.

This sect retained the opinions of the Monothelites until the twelfth century, when abandoning and renouncing the doctrine of *one will* in CHRIST, they were re-admitted in the year 1182, to the communion of the Roman church.

As to the particular tenets of the Maronites, before their reconciliation to the church of Rome, they observed Saturday as well as the Sabbath; and held, that all souls were created together, and that those of good men do not enter into Heaven till after the resurrection; they added other opinions which were similar to the Greek Church. [See Greek Church]

Broughton's Historical Library, vol. ii. p. 51.
Mosheim's Ecclesiastical History, vol. ii. p. 37.

MASSALIANS, A sect which arose in the fourth century. They derived their name from a Hebrew word signifying *prayer*, it being their distinguishing tenet, that a man is to *pray without ceasing*, in the literal sense of the words.

Hereupon they shunned not only the society of other men, but renounced all the exterior part of religion, the usage of the sacraments and the fasts; dwelt with their wives and children in the woods, and forests, that they might wait solely and continually on prayer. They imagined, that two souls resided in man, the one *good* the other *evil*; and taught, that it was impossible to expel the *evil dæmon* by any other means than by constant prayer and singing of hymns: and that, when this malignant spirit

spirit was cast out the *pure mind* returned to GOD, and was again united to the *Divine essence* from whence it had been separated. They boasted of having perpetual revelations and visions, and these they expected particularly in the night. They added many opinions which bear a manifest resemblance to the Manichean system, and are derived from the same source, even from the tenets of the *Oriental philosophy*. The authors of this denomination were certain Monks of Mesopotamia.

Mosheim's Ecclesiastical Hist. vol. i. p. 350, 351.

Formey's Eccles. Hist. vol. i. p. 82.

Hist. of Religion, vol. iv. [See *Massilians*.]

Bayley's Dictionary vol. ii. [See *Massilians*.]

MELCHITES, The Syrian, Egyptian, and other Eastern Christians in the Levant; who, tho' they are not Greeks, follow the doctrines of the Greek Church, except in some few points which relate only to ceremonies and ecclesiastical discipline. They were called Melchites, i. e. Royalists, by their adversaries by way of reproach, on account of their implicit submission to the edict of the Emperor Marcion, in favour of the council of Chalcedon.

Mosheim's Eccles. Hist. vol. ii. p. 31.

Collier's Historical Dictionary, vol. ii. [See *Melchite*.]

MELECIANS, A sect in the fourth century, so called from their leader Melecius, Bishop of Lycopolis in Egypt.

This Prelate declared with great zeal against those *Christians*, who, having apostatized, desired to be reconciled to the *Church*; and would not have those admitted to repentance who fell into *sin*, though their contrition was ever so great.

The Melecians fastened little bells to the bottom of their garments, and sung their prayers, dancing all the time; and this they thought a sure means to appease the wrath of God.

Broughton's Historical Library, vol. ii. p. 547.

Chevreau's, Hist. vol. iii. p. 98.

MELCHIZEDICHIANs, A sect which arose about the beginning of the third century; and affirmed, that Melchizedek was not a man, but a heavenly power superior to Jesus Christ: for Melchizedek, they said, was the intercessor and mediator of the angels, and Jesus Christ was only so for men, and his priesthood only a copy of that of Melchizedek.

This denomination was revived in Egypt by one Hierax. [See Hieracites]

Dictionary of Arts and Sciences, vol. iii. p. 2049.

MELATONI, So called from one Mileto; who taught, that not the soul, but the body of man, was made after GOD's image.

Reps's View of all Religions, p. 211.

MENANDERIANs, A sect in the first century; so called from Menander, a disciple of Simon Magus.

He pretended to be one of the *Æons* sent from the *Pleroma*, or celestial regions, to succour the souls that lay groaning under bodily oppression and servitude, and to maintain them against the violence and stratagems of the *dæmons* that hold the reins of empire in this sublunary world. He baptized his disciples in his own name; and promised them after this baptism a more easy victory over the evil spirits; and that, after this life, they should become partakers of the resurrection of the dead, and of immortality.

Mosheim's Eccles. Hist. vol. i. p. 116.

Formey's Eccles. Hist. vol. i. p. 21.

MENNONITES,

MENNONITES, A society of *Baptists*, in Holland ; so called from Mennon Simonis, of Friezland, who lived in the sixteenth century.

It is a universal maxim of this denomination, that practical piety is the essence of religion, and that the surest mark of the *true church* is the sanctity of its members : they all unite in pleading for toleration in religion, and debar none from their assemblies who lead pious lives and own the scriptures for the word of GOD. They teach, that infants are not the proper subjects of baptism, and that ministers of the gospel ought to receive no salary, and that it is not lawful to swear or wage war upon any occasion. They also maintain, that the terms Person and Trinity are not to be used in speaking of the Father, Son, and Holy Ghost.

The Mennonites meet privately, and every one in the assembly has the liberty to speak, to expound the scriptures, to pray and sing. They assemble twice every year from all parts of Holland, at Rynsbourg, a village about two leagues from Leyden, at which time they receive the communion sitting at a table, where the first distributes to the rest ; and all sects are admitted, even the *Roman Catholics* if they please to come.

The ancient Mennonites professed a contempt of erudition and science : and excluded all from their communion who deviated, in the least, from the most rigorous rules of simplicity and gravity in their looks, their gestures, their cloathing, or their table. But this primitive austerity is greatly diminished in the most considerable sects of the Mennonites. Those who adhere to their ancient discipline are called Flemings or Flandrians.

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The Mennonites in Pennsylvania do not baptize by immersion; though they administer the ordinance to none but adult persons. Their common method is this—the person to be baptized kneels; the minister holds his hands over him, into which the deacon pours water and through which it runs on the crown of the kneeling person's head; after which follow imposition of hands and prayer.

Mohr's Eccles. Hist. vol. iv. p. 151, 155, 162.

Dictionary of Arts and Sciences vol. iii. p. 2037.

Edwards' Hist. of the American Baptists, vol. i. p. 94.

MEN OF UNDERSTANDING, This title distinguished a sect which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man whose name was Egidius Cantor, and to William of Hildenison, a Carmelite Monk. They pretended to be honoured with celestial visions; denied that any could arrive at perfect knowledge of the holy scriptures without the extraordinary succours of a Divine illumination; and declared the approach of a new revelation from Heaven, more perfect than the gospel of Christ: they said that the resurrection was accomplished in the person of Jesus, and no other was to be expected,—that the inward man was not defiled by the outward actions whatever they were,—that the pains of *Hell* were to have an end, and not only all mankind, but even the Devils themselves, were to return to GOD and be made partakers of eternal felicity.

They also taught among other things;

I. That CHRIST alone had merited eternal life and felicity for the human race, and that therefore men could not acquire this inestimable privilege by their own actions alone.

II. That

II. That the priests to whom the people confessed their transgressions, had not the power of absolving them, but this authority was vested in CHRIST alone.

III. That voluntary penance and mortification was not necessary to salvation.

This denomination appear to have been a branch of the Brethren and Sisters of the Free Spirit.

Mosheim's Eccles. Hist. vol. iii. p. 276.

METANGONISTS. [See Hieracites]

METHODISTS, This name first distinguished a number of students in Oxford College ; who, in the year 1729, joined in a religious society, and agreed upon certain methods and rules for spending their time in fasting, praying, communicating, visiting the sick and the prisoners, instructing the ignorant, &c. and hence they were called Methodists.

The Rev. Mr. George Whitefield, a celebrated itinerant preacher, became the leader of this denomination : he was a professed member of the Church of England, and maintained the Calvinistical doctrines as expressed in the articles of that church. In all his public discourses, he insisted largely on the necessity of regeneration. He maintained that the form of ecclesiastical worship and prayers, whether taken from the common prayer-book, or poured forth extempore, was a matter of indifference, and accordingly made use of both forms.

Another party of Methodists embraced the opinions of the Rev. Mr. John Wesley, who warmly opposed the Calvinistical doctrines of *election* and *final perseverance*. He maintained that *sinless perfection*

fection was attainable in this life : and to prove this point, asserted that Mat. v. 28. ought to be translated thus,—*Therefore ye shall be perfect as your Father who is in Heaven is perfect.* He also supported this doctrine from 1st of John, iii. 9 *Whoever is born of GOD doth not commit sin ; for his seed abideth in him, and he cannot sin, because he is born of GOD.*

This society observe a love-feast once a month. They have also a custom of keeping watch nights, i. e. singing, and praying, and preaching, from eight o'clock to twelve. They have this service also once a month.

The Methodists, in particular Mr. Whitefield's society, are at present very numerous in England. [See Appendix]

Formey's Eccles Hist vol ii. p. 268.

Gillie's Success of the Gospel vol. ii p. 52.

Whitefield's Letters, vol. i. p. 211.

Wesley's Notes, vol. i. p. 33, vol. iii. p. 196.

MILLENARIANS, or CHILIASTS, A name given to those who, in the primitive ages, believed that the saints will reign on earth with Jesus Christ a thousand years.

The former appellation is of Latin original, the latter of Greek, and both of the same import.

The Millenarians hold, that after the coming of antichrist, and the destruction of all nations which shall follow, there shall be a first resurrection of the just alone : that all who shall be found upon earth, both good and bad, shall continue alive ; the good to obey the just who are risen as their princes ; the bad to be conquered by the just, and to be subject to them : that Jesus Christ will then descend from Heaven in his glory : that the city of Jerusalem will
be

be rebuilt, enlarged, embellished, and its gates stand open night and day. They applied to this new Jerusalem what is said in the Apocalypse, chap. xxi. and to the temple, all that is written in Ezekiel, xxxvi. Here they pretended Jesus Christ will fix the seat of his empire, and reign a thousand years with the saints, patriarchs and prophets, who will enjoy perfect and uninterrupted felicity.

The Millenarians were divided in opinion; some pretended that the saints should pass their time in corporeal delights; others that they should only exercise themselves in spiritual pleasures.

Broughton's Historical Library, vol. ii. p. 93 94.

MOLINISTS, So called from Lewis Molina, a Spanish Jesuit, Professor of Divinity in the University of Eboræ in Portugal; who, in the year 1598, published a book to shew that the operations of *Divine grace* were entirely consistent with the *freedom* of the *human will*, and who introduced an hypothesis to remove the difficulties attending the doctrines of predestination and liberty.

He asserted, that the *decree* of predestination to eternal glory, was founded upon a previous knowledge and consideration of the merits of the elect; that the grace, from whose operations these *merits* are derived, is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *Scientia Media*, foresees that it will be efficacious. The kind of prescience, denominated in the schools *Scientia Media* is that foreknowledge of future contingents which arises from

an acquaintance with the nature and faculties of rational beings, of the circumstances in which they shall be placed, of the objects that shall be presented to them, and of the influence that these circumstances and objects must have on their actions.

Mosheim's Eccles. Hist. vol. i. p. 475, 476.

MONARCHIANS, A sect which arose in the second century : they derived their origin from Praxeas, a man of genius and learning. He denied any real distinction between the *Father*, *Son* and *Holy Ghost* ; and maintained, that the *Father*, sole creator of all things, had united to himself the *human nature* of CHRIST. Hence his followers were called Monarchians.

This sect were also stiled Patropassians.

Mosheim, ibid, vol. I, p. 190.

MONOPHYSITES, A sect which arose in the fifth century. They maintained that the *divine* and *human nature* of CHRIST were so united as to form only *one nature*, yet without any *change*, *confusion*, or mixture of the two natures.

Mosheim's ibid, p. 420.

MONOTHELITES, A sect in the seventh century ; so called from the Greek words [mònòs] and [thèlòs] Their founder was Theodore, Bishop of Pharan, in Arabia, who maintained the following doctrines :

I. That in CHRIST there were two distinct natures, which were so united, though without the least mixture or confusion, as to form by their union only one person.

II. That

II. That the soul of Christ was endowed with a will or faculty of volition, which it still retained after its union with the divine nature.

For they taught that CHRIST was not only perfect GOD, but was endowed with the faculty of volition.

III. That this faculty of volition in the soul of CHRIST, was not absolutely unactive, but that it co-operated with the divine will.

IV. That, in a certain sense, there was in CHRIST but one will and one manner of operation.

Mosheim's Eccles. Hist. vol. ii. p. 36.

Broughton's Historical Library, vol. ii. p. 123.

MONTANISTS, A sect which arose in the second century ; so called from Montanus, who pretended, that he was the *Paraclete*, or Comforter,* which the divine Saviour at his departure from earth, promised to send to his disciples to lead them to all truth ; and declared that he was sent with a divine commission to give to the moral precepts delivered by Christ and his apostles the finishing touch that was to bring them to perfection. He was of opinion, that Christ and his apostles made, in their precepts, many allowances to the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete. He therefore inculcated the

* Montanus made a distinction between the *Paraclete* promised by Christ to his apostles, and the *Holy Spirit*, which was shed upon them on the day of Pentecost, and understood by the former, a divine teacher pointed out by Christ under the name of *Paraclete*, or Comforter, who was to perfect the gospel by the addition of some doctrines omitted by our Saviour. It was this divine messenger which Montanus pretended to be, and not the *Holy Ghost*.

the necessity of multiplying fasts ; prohibited second marriages as unlawful ; maintained that the church should refuse absolution to those who had fallen into the commission of enormous sins ; and condemned all care of the body, especially all nicety of dress, and all female ornaments. He also gave it as his opinion, that philosophy, arts, and whatsoever favoured of polite literature, should be banished from the Christian church.

He looked upon those Christians as guilty of a most heinous transgression, who saved their lives by flight, from the persecuting sword, or who ransomed them by money, from the hands of their cruel and mercenary judges.

This sect were first called Cataphrygoans, from the place where they had their first principal abode ; they were also stiled Pepuzians, because Montanus lived in a Phrygian village, called Pepuza.

Mosheim's Eccles Hist. vol. i. p. 192, 193.
Formey's Ecclesiastical History, vol. 1. p. 48.

MORAVIANS, A name given to the followers of Nicolas Lewis, Count of Zinzendorf ; who in the year 1721, settled at Bartholdorf, in Upper Lusatia. There he made proselytes of two or three Moravian families, and having engaged them to leave their country, received them at Bartholdorf. They were directed to build a house in a wood, about half a league from that village, where, in 1722, this people held their first meeting.

This society encreased so fast, that in a few years they had an orphan house and other public buildings. An adjacent hill, called the Huth-Berg, gave the colonists occasion to call this dwelling place Heren-
huth ;

huth ; which may be interpreted, the guard, or protection of the Lord : hence this society are sometimes called Herrenhutters.

The following doctrines are maintained by this denomination, to which is added a short specimen of the arguments they make use of in defence of their sentiments :

I. That creation and sanctification ought not to be ascribed to the Father, Son and Holy Ghost ; but belongs principally to the Saviour : and to avoid idolatry, people ought to be taken from the *Father* and Holy Ghost ; and be first directed singly to Jesus, who is the appointed channel of the Deity.

For the essence of God, both Father, Son and Holy Ghost, is a depth so unfathomable, that in contemplating it we may ruin our intellectual faculties, and yet not be able to form one just expression concerning this mystery, yet we can have all the gifts and effects of their offices, through him who is daily agent between God and man.

II. That Christ has not conquered as God but as man, with precisely the same powers we have to that purpose.

For as his *Father* assisted him he assists us ; the only difference is, *it was his meat and drink to do the will of his Father who is in Heaven.*

III. That the law ought not to be preached under the gospel dispensation.

For Paul is very express, that the messengers of Christ are not appointed for the ministration of the letter, 2d of Cor. iii. 6. Therefore, the method of preaching the gospel is alone to be preferred.

IV. That

IV. That the children of God have not to combat with their own sins, but with the kingdom of corruption in the world.

For the *apostle* declares, that *sin is condemned in the flesh*. Rom. viii. 3 : and our marriage with it dissolved, through the body of Christ, the *Lamb of God* ; who has undergone this conflict once for all, and instead of all.

The Moravians assert, that *faith* consists in a joyful persuasion of our interest in Christ, and our title to his purchased salvation.

They deny the *Calvinistical* doctrines of *particular redemption*, and *final perseverance*.

This denomination have established among themselves a sort of *discipline*, which closely unites them to one another, divides them into different *classes*, puts them under an entire dependence of their superiors, and confines them to certain exercises of devotion, and to the observing of different little rules.

The church at Herenhuth is so divided, that first the husbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and lastly the little children, are in so many distinct classes : each of which is daily visited, the married men by a married man, the wives by a wife, and so of the rest. Each class has its director chosen by its members, and frequent particular assemblies are held in each class, and general ones by the whole society.

The members of each class are subdivided into people, who are *dead*, *awaked*, *ignorant*, *willing disciples*, and *disciples who have made a progress*. Proper assistance is given to each of these subdivisions ;

sions; but above all, great care is taken of those who are spiritually dead.

The *Elder*, the *Co-elder*, the *Vice-elder*, superintend all the classes. There are likewise Informers by office, some of them known, some kept secret, besides many other employments, and titles too tedious to enumerate.

A great part of their worship consists in singing: and their songs are always a connected repetition of those matters which have been preached just before.

At all hours, whether day or night, some persons of both sexes are appointed by rotation to pray for the society.

When the brethren perceive that the zeal of the society is declining, their devotion is revived by celebrating *agapes*, or *love-feasts*.

The casting of lots is much practised among them. They make use of it to learn the mind of the Lord.

The Elders have the sole right of making matches. No promise of marriage is of any validity without their consent.

This denomination assert, that they are descended from the ancient stock of the old Bohemian and Moravian brethren, who were a little church sixty years before the reformation, and so remained without infringement till that time, retaining their particular ecclesiastical discipline, and their own Bishops, Elders and Deacons.

Rimius's History of the Moravians, p. 16, 18, 19.

Moravian Maxims, p. 18, 20, 44, 45, 67, 86.

Zinzendorf's Sermons, p. 200.

Manual of Doctrine, p. 9.

Gillie's Success of the Gospel, vol. ii. p. 66.

Dickinson's Letters, p. 160.

R

MUGGLETONIANS.

MUGGLETONIANS, A sect which arose in England about the year 1657; so denominated from their leader Lodowic Muggleton, a journeyman taylor; who, with his associate Reeves, set up for great *prophets*, pretending, as it is said, to have an absolute power of saving and damning whom they pleased; and giving out that they were the two last witnesses of GOD, who should appear before the end of the world.

They denied the doctrine of the *Trinity*, & affirmed, among other things, that GOD the Father, leaving the government of Heaven to Elias, came down and suffered upon earth in an human form.

Dictionary of Arts and Sciences, vol. iii. p. 2149.
Collier's Historical Dictionary, vol. iii. [Sec. Muggletonians]

MYSTICS, A sect which appeared in the third century, distinguished by their professing a *pure, sublime, and perfect devotion*, with an *entire disinterested love of GOD*, and by their aspiring to a state of passive contemplation.

The first promoters of these sentiments proceeded from the known doctrine of the *Platonic school*, that *the Divine nature was diffused through all human souls*, or in other words, that the *faculty of reason*, from which proceeds the health and vigor of the mind, was *an emanation from GOD into the human soul*, and comprehended in it the *principles and elements of all truth, human and divine*.

They denied that men could, by labour or study, excite this celestial flame in their breasts, and therefore they disapproved highly of the attempts of those who by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of
 truth,

truth, and to discover its hidden nature. On the contrary, they maintained that *silence, tranquility, repose and solitude*, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the *bidden and internal word* was excited to produce its *latent virtues*, and to instruct men in the knowledge of Divine things. For thus they reasoned :

They who behold, with a noble contempt, all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to GOD, when the spirit is thus disengaged from the impediments which prevent this happy union : and in this blessed frame they not only enjoy inexpressible raptures from their communion with the Supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised in its native purity, while others behold it in a vitiated and delusive form.

The apostle tells us, that *the spirit makes intercession for us*, &c. Now if the spirit prays in us, we must resign ourselves to its motions, and be swayed and guided by its impulses by remaining in a state of mere inaction.

Mosheim's Eccles. Hist. vol. i. p. 222. 223.

Dictionary of Arts and Sciences. vol. iii. p. 2171.

History of Religion, vol. iv. [See Mystics]

N

NAZAREANS, A name originally given to all Christians in general, on account that Jesus Christ was of the city of Nazareth ; but afterwards

wards it was restrained to a sect in the first and second century, which blended Christianity and Judaism together. They held, that CHRIST was born of a virgin, and was also in a *certain manner* united to the Divine nature. They refused to abandon the ceremonies prescribed by the law of *Moses*, but were far from attempting to impose the observance of these ceremonies upon the Gentile Christians.* They rejected also all those additions that were made to the Mosaic institutions by the Pharisees and Doctors of the law.

Like the Ebionites, this denomination made use of a gospel which was called indiscriminately, the gospel of the Nazarites or Hebrews †

Mosheim's Eccles. Hist. vol. i p. 173.
Broughton's Historical Library, vol. ii. p. 155.

NEONOMIANS, So called from the Greek [neòs] *new*, and [nòmòs] *law*, signifying a *new law*, because this denomination maintain, that the gospel is a *new law*, the condition whereof is imperfect, though sincere, and persevering obedience.

Chauncy's Neonomianism Unmasked.

NESTORIANS, A sect which arose in the fifth century; so called from Nestorius Bishop of Constantinople.

This denomination maintain, that the *union* of *Christ's divinity* with his *humanity*, is an *union of will, operation and benevolence*. For the *Divine word* is perfect

* In this respect, as well as in some others, this denomination differed from the Ebionites; for they received both the Old and New Testament. [See Ebionites]

† This is supposed by some to be the gospel St. Paul refers to in Gal. i. 6,

perfect in his *nature* and *person*. The *human nature* united to him, is likewise a perfect *humanity* in its *nature* and *person* : neither of them is changed, or undergoes any alteration. Therefore there are two *persons* in *Jesus Christ*, and two *natures* united by one *operation* and *will*.

Nestorians asserted, that though the *Virgin Mary* was the mother of *Jesus Christ* as a man, yet she was not the mother of *GOD*, because no human creature could impart that to another which she did not possess herself.

The generality of *Christians* in the *Levant* go under this name.

Bayley's Dictionary, vol. ii. [See *Nestorians*]
Memoirs of Literature, vol. v. p. 137.

NICOLAITANS, A sect in the first century ; so called from *Nicolas*, one of the first seven *Deacons* of *Jerusalem*.

They made no difference between ordinary meats and those offered to idols ; allowed a community of wives, and indulged themselves in all sensual pleasures without restraint.

Dupin's Church History, vol. i. p. 30.
Broughton's Historical Library, vol. ii. p. 170.

NOETIANS, A sect which arose in the third century, followers of *Noetus*, who pretended that he was another *Moses* sent by *God* ; and that his brother was a new *Aaron*.

He affirmed, that the supreme *God*, whom he called the *Father*, and considered as absolutely indivisible, united himself to the man **CHRIST**, whom he called the *Son*, and was born and crucified with him. From this opinion Noetus and his followers were

were distinguished by the title of Patripassions, i. e. persons who believe that the supreme Father of the universe, and not any other divine person had expiated the guilt of the human race.

Mosheim's Ecclesiastical History, vol. i. p. 246 247.

Broughton's Historical Library, vol. ii. p. 172.

NOVATIONS, A sect in the third century ; they derive their name from their founders, Novat and Novation ; the first a Priest of the church of Carthage, the other of that of Rome.

This denomination laid it down for a fundamental tenet, that the church of Christ ought to be pure and free from every stain ; and that the sinner who had once fallen into any offence, could not again become a member of it, though they did not refuse him the hopes of eternal life.

Hence they looked upon every society which re-admitted those to their communion, who after baptism had fallen into heinous crimes, as unworthy the title of a Christian church.

They separated from the Church of Rome, because they admitted to communion those who had fallen off in time of persecution, which opinion they founded on Heb. vi. 6. They obliged such as came over to them from the general body of Christians, to submit to baptism a second time, as a necessary preparation for entering into their society.

This denomination also condemned second marriages, and denied communion forever to such as after baptism married a second time.

They

They assumed to themselves the title of *Cathari*, i. e. *the pure*.

Formey's Ecclesiastical History, vol. i. p. 64.

Mosheim's ibid. vol. i. p. 250, 251.

Hist. of Religion, vol. iv. [See *Novatians*].

Broughton's Historical Library, vol. ii. p. 173.

O.

OPHITES, A sect which appeared in the second century; whose leader was called Euphrates. They derive their name from their maintaining the following tenet, viz. That the serpent by which our first parents were deceived, was either Christ himself, or Sophia, concealed under the form of that animal: and in consequence of this opinion, they offered a subordinate kind of Divine worship to a certain number of serpents, which they nourished and esteemed sacred.

It is said they kept a live serpent in a kind of cage. At certain times they opened the door, and called the serpent. The animal came out, and mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed among the company, who all kissed the serpent. This they called their *Eucharist*.

Their other opinions were similar with the rest of the Egyptian Gnostics. [See Gnostics]

Broughton, ibid. p. 191.

Mosheim's Eccles. Hist. vol. i. p. 189, 190.

ORIGINISTS, A denomination which appeared in the third century, and derived their opinions from the writings of Origen, a Presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the Divine truths of religion according to the

the tenour of the Platonic philosophy : He alledged, that the source of many evils lies in adhering to the literal and external part of scripture ; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origin, together with a few of the reasons made use of in their defence, are comprehended in the following summary.

I. That there is a pre-existent state of human souls.

For the nature of the soul is such as makes her capable of existing eternally backward as well as forward : for her spiritual essence, as such, makes it impossible that she should either through age or violence be dissolved, so that nothing is wanting to her existence but his good pleasure from whom all things proceed ; and if according to the Platonic scheme, we assign the production of all things to the exuberant fullness of life in the Deity, which thro' the blessed necessity of his communicative nature empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a *degree* co-eternal with God.

II. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state.

For we may be assured from the infinite goodness of their Creator, that they were at first joined to the purest matter,* and placed in those regions of
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* Origin supposed that our souls being incorporeal and invisible, always stand in need of bodies suitable to the nature of the places where they exist.

the universe which were most suitable to the purity of essence they then possessed : for that the souls of men are an order of essentially incorporate spirits, their deep immersion into *terrestrial matter*, the modification of all their operations by it, and the *heavenly body* promised in the gospel, as the highest perfection of our renewed nature, clearly evinces. Therefore, if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness, and certainly he, whose overflowing goodness brought them into existence, would not deprive them of their felicity, until, by their mutability, they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit : hence it was necessary that they should become terrestrial men.

III. That the *soul* of CHRIST was united to the *word* before the incarnation.*

For the scriptures teach us, that the soul of the Messiah was created before the beginning of the world : see Phillipians ii. 5, 6, 7. This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of *Christ* was so God-like, he emptied himself of this fulness of life and glory *to take upon him the form of a servant*. It was this Messiah who conversed with the Patriarchs under a human form : it was he who appeared to Moses upon the holy Mount : it was he who spoke to the prophets under a visible appearance :

S

ance :

* See this subject more fully illustrated in Dr. Watt's *Glory of Christ*.

ance : and it is he who will at last come in triumph upon the clouds, to restore the universe to its primitive splendor and felicity.

IV. That at the resurrection we shall be cloathed with ethereal bodies.

For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion and misery : the purer the vehicle the soul is united with, the more perfect is her life and operations ; besides, the Supreme Goodness, which made all things, assures us, he made all things best at first ; and therefore his recovery of us to our lost happiness, (which is the design of the gospel) must restore us to our better bodies and happier habitations ; which is evident from 1st of Cor. xv. 49.—2d of Cor. v. 1. and other texts of scripture.

V. That after long periods of time, the damned shall be released from their torments, and restored to a new state of probation.

For the Deity has such reserves in his gracious providence, as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan ; for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished or silenced the Divine life, it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If therefore the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature.

As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system : and since the spirits created by GOD are *emanations and streams* from his own *abyss of being* ; and as *self-existent power* must needs subject all *beings to itself*, the Deity could not but impress upon their intimate natures and substances, a *central tendency* towards himself, an *essential principle of re-union* to their *great original*.

VI. That the earth, after her conflagration, shall become habitable again, and be the mansion of men, and other animals, and that in eternal vicissitudes.

For it is thus expressed in *Isaiah*, *Behold I make new heavens and a new earth*, &c. and in *Heb. i. 10, 11, 12*, *Thou Lord in the beginning hast laid the foundations of the earth ; as a vesture shalt thou change them and they shall be changed*, &c. Where there is only a change the substance is not destroyed ; this change, being only as that of a garment worn out and decaying : *the fashion of the world passes away* like a turning scene, to exhibit a fresh and new representation of things ; and if only the present dress and appearance of things goes off, the substance is supposed to remain entire.

Molheim's Ecclesiastical Hist. vol. i. p. 219, 225.

Cudworth's Intellectual System, vol. ii. p. 818.

The Phoenix vol. i. p. 16, 17, 18, 28, 29, 31, 32,

46, 47, 49, 50, 56, 57.

Cheyne's Philosophical Principles of Religion, p. 47, 84.

Travels of Cyrus, p. 235, 238.

OSIANDRIANS, A sect among the Lutherans, which was founded in the year 1550, by Andrew Osiander, a celebrated German divine, whose doctrine amounted to the following propositions.

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I. That

I. That Christ, considered in his *human nature only*, could not by his obedience to the divine law obtain *justification* and pardon for sinners, neither can we be *justified* before God by embracing and applying to ourselves, through faith, the *righteousness* and obedience of the *man* CHRIST. It is only through that eternal and *essential righteousness* which dwells in Christ *considered as God*, and which resides in his divine nature, that is united to the human, that mankind can obtain compleat justification.

II. That man becomes a partaker of this *divine righteousness* by faith; since it is in consequence of this uniting principle that Christ dwells in the heart of man, with his divine righteousness; now wherever this divine righteousness dwells, *there* God can behold no sin, and therefore, when it is present with Christ in the hearts of the regenerate, they are, on its account, considered by the Deity as *righteous*, although they be sinners. Moreover, this *divine and justifying righteousness* of Christ, excites the faithful to the pursuit of holiness, and to the practice of virtue.

Mosheim's Ecclesiastical History, vol. iv p. 46

OSSENIANS, A sect in the first century, which taught, that faith may and ought to be dissembled.

Dufresnoy's Chronological Tables, vol. ii p. 195.

P

PAPISTS, So called from their adhering to the Pope, whose supremacy is said to have been established in the eleventh century.

The word Pope is derived from the Greek of [papa] which signifies a father; hence he is stiled the Father of the Church.

The

The principal points which distinguish the Papists from the Protestants, together with a few of the reasons they bring to support their sentiments, are comprised in the following summary :

I. That St. Peter was designed by Christ to be the head of the church ; and the Bishops of Rome being his lineal successors, have the same apostolic authority ; and that the *Roman church* is the *mother and mistress* of all churches.

For our Saviour declares, in Mat. xi. 18, *Thou art Peter, and upon this rock will I build my church* : Therefore the church is built upon Peter. *

A succession in the church is now necessary in the New Testament, as *Aaron* had his succession in the Old ; but there can be no certain succession now shewed, but in the choir of St. *Peter*, at Rome : Therefore the Bishops of Rome are the true successors of *Peter*.

The church of the Old Testament was a figure of the church under the New ; but they had a *High Priest* above the rest ; therefore the *Pope* is superior to other Bishops.

II. That the *scriptures* are not sufficient without *traditions* : and that their approved *traditions* are of equal authority with the *scriptures*.

For there are divers books of canonical scripture lost ; for mention is made of the books of Nathan and Gad, 1st of Chron. xxix, 29. And in 2d of Chron.

* The general doctrine of the Church of *Rome*, is that Peter was not only appointed by our Saviour, the chief of the Apostles, and head of the Universal Church, but that after having been seven years Bishop at *Antioch* he came to *Rome*, where he was Bishop twenty-five years, and suffered martyrdom under the Emperor *Nero*.

Chron. ix. 29, of the books of Abijah and Iddo ; and in the New Testament Col. iv. 16, of the epistle of Paul to the Laodiceans : all those books are lost : therefore that part of scripture which remaineth is not sufficient.

We are directed in 2d. of Theff. ii. 15, to *keep the traditions which we have been taught, whether by word or by epistle* ; therefore there are traditions of equal authority with the scripture.

III. That the *Catholic Church* cannot possibly *err* : but is not only *intallible* in all things necessary to salvation, but also in any thing it imposeth and commandeth, even if it is not contained in the word of God.

For the *Church* has the spirit of God to lead it into all truth : *the gates of Hell shall not prevail against it*, Mat. xi, 18. Christ hath prayed for the Church, that it might be *sanctified in the truth*. *The Church is without spot or wrinkle*. Eph. v. 27. Therefore the *Church* cannot *err*.

IV. That there are seven sacraments instituted by Jesus Christ, viz. Baptism, Eucharist, Confirmation, Penance, Extreme Unction, Orders, and Marriage ; and that the sacraments have power to confer grace.

I. To prove that Confirmation, or imposition of hands is a sacrament, the Papists argue from Acts viii, 17. *They did lay their hands upon them, and they received the Holy Ghost*. This imposition of hands, together with the prayers here specified, was, no doubt, the sacrament of Confirmation : for here

is an outward sign, and a spiritual grace ; therefore Confirmation is a sacrament.*

II. Penance includes in it, contrition and painful sorrow of heart, confession to the Priest, and satisfaction to GOD for our sins : and Christ instituted this sacrament when he breathed upon his apostles after his resurrection, and said unto them, *receive ye the Holy Ghost ; whose sins ye remit, are remitted ; whose sins ye retain, are retained* : John xx. 22. The faculty of the priesthood consisting in remitting of sins, is here bestowed upon the apostles and their successors ; therefore Penance is truly and properly a sacrament.

III. That Extreme Unction, or anointing the sick with oil is truly a sacrament, is evident from James v. 13. *Is any sick among you, let him call for the Elders of the church ; and let them pray over him, anointing him with oil in the name of the Lord.* Here is a remission of sins promised upon anointing the sick with oil ; therefore it is a sacrament.

IV. That Holy Orders is a sacrament appears from 1st of Tim. iv. 14. *Despise not the gift which was given thee, through prophecy, with the laying on of hands.* Holy Orders give grace by an external ceremony and work ; therefore Holy Orders is a sacrament.

V. That Marriage is a sacrament is evident from Eph. v. 32. *This is a great mystery.* Matrimony is here

* The Church of Rome maintain, that Confirmation is that which makes us perfect Christians : the Priest administers this ceremony after Baptism, by striking consecrated oil and balm, in the manner of a cross upon the forehead of him who is to be confirmed ; and pronounces these words, *I sign thee with the sign of the cross, and confirm thee with the chrism of salvation in the name of the Father, Son and Holy Ghost.*

here a sign of an holy thing representing the conjunction of Christ, and his church; therefore it is a sacrament.†

VI. That in the mass there is offered unto GOD a true and propitiatory sacrifice for the quick and dead, and that in the sacrament of the Eucharist, under the forms of *bread* and *wine*, is *really* and *substantially* present the *body* and *blood*, together with the *soul* and *divinity* of our Lord Jesus Christ: and that there is a *conversion* made of the *whole substance* of the *bread* into his *body*, and of the *wine* into his *blood*, which is called *transubstantiation*.

For, say they, Christ, in the institution of this sacrament, said to his apostles, *This is my body*: that is, that which is contained under the form of this *bread* is my very body, 1st of Cor. x. 16. Christ transfigured his body marvellously on the Mount. Mat. ix. therefore, he is able to exhibit his *body* under the forms of *bread* and *wine*.

VII. That the laymen and clergy not saying mass, shall receive the Eucharist in one kind, that is, in bread only; and that it is not lawful for them to communicate in both.

For it is said, John vi. 57. *He that eateth me shall live by me*. But Christ is eaten only under the form of *bread*; therefore under the form of *bread* whole Christ is present.

VIII. That there is a Purgatory, in which souls are cleansed by *fire* before they can be received into Heaven,

† Notwithstanding this, they enjoin the celibacy of the clergy, and pretend it was enjoined upon them as the condition of their ordination, even from the apostolic age.

Heaven, and that souls kept prisoners there, do receive help by the suffrages of the faithful.*

For it is said in 1st. of Cor. iii. 15. *If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire*: which, say they, may be understood of the flames of Purgatory.

IX. That the saints reigning together with Christ are to be worshipped and prayed unto; and that they do offer prayers unto GOD for us, and their relics are to be had in veneration.

For there are certain examples in the scriptures of the adoration of *angels*, as Abraham, Lot, and Joshua adored the *angels* that appeared unto them: therefore *angels*, and consequently *saints*, are to be worshipped and prayed unto.

Rev. v. 8 *The Elders are said to have golden vials full of odour, which are the prayers of the saints*; therefore the *saints* in Heaven do pray for us.

X. That the *images* of Christ, of the blessed Virgin the mother of GOD, and of other saints, ought to be retained in churches, and honor and veneration ought to be given unto them.†

For, the *images* of *cherubims* were allowed in the temple; therefore *images* should be placed in churches, and had in veneration.

XI. That the *Pastors* of the *church* have power to dispense the virtues and sufferings of the *saints*,

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and

* The Papists suppose, that souls are released from Purgatory by the masses and prayers of the clergy, who are liberally rewarded for those performances.

† Not, say they because there is any virtue in images, but because Christ and his saints are worshipped by them, whose similitude they bear.

and thereby to absolve from all *sins*, and the punishment of *sins*; to grant indulgencies, dispenses with oaths, vows, laws, &c.

This opinion the Papists found on a notion, that our Saviour has left an infinite treasure of merits, and supererogatory satisfactions arising from his own sufferings, and those of the blessed Virgin, and the rest of the saints, and that the *guides of the church*, and more especially the *Popes*, have power to apply this treasure to the living by virtue of the *keys*, and to the dead by way of suffrage, to discharge them from their portion of punishment, by taking as much merit out of this general treasure as they conceive the debt requires, and offering it to the Deity. Mat. xiii. 18. *Whatsoever you loose on earth, shall be loosed in Heaven.* Consequently the indulgence of the church sets free from the punishment of sin.

The following ceremonies, and many others too tedious to enumerate, are practised by the Church of Rome in their religious worship.

I. They make use of the sign of the cross in all their sacraments, to give us to understand, that they have their whole force, and efficacy from the cross.

II. Sprinkling holy water by the Priest on solemn days, is used likewise, by every one going in, or coming out of a church.

III. The ceremony of blessing bells, is by the Catholics called christening of them; because the name of some saint is ascribed to them, by virtue of whose invocation they are presented, in order that they may obtain his favour and protection.

-IV. They

IV. They keep a number of lamps and wax candles continually burning before the shrines and images of the saints.

V. They have a custom of bowing at the name of Jesus.

The Church of Rome observe a variety of holy days, as the festivals of Christ and his apostles, the festivals of the saints, &c.

For an account of the divisions among the Papists see Borignonists, Yantenists, Jesuits, Molinists, and Quietists.

For an account of the extent and present state of the *Roman Catholic* religion, see *Appendix*.

Willet's View of Popery p. 52, 57, 70, 152, 165, 406, 427.

439, 465

Bingham's Works, vol. i. p. 153.

Brent's Council of Trent, p. 806.

Walch's History of the Popes, p. 24.

Hist. of Religion, Number vi p. 233, 238, 242.

Pope Pius's Creed.

PARMENIANITES. [See Donatists]

PASAGINIANS, A sect which arose in the twelfth century, known also by the name of the *Circumcised*. Their distinguishing tenets were as follow :

I. That the observation of the law of *Moses*, in every thing except the offering of sacrifices, was obligatory upon Christians ; in consequence of which, they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic œconomy, and celebrated the Jewish Sabbath.

II. That Christ was no more than the *first and purest creature of God*.

This denomination had the utmost aversion to the doctrine and discipline of the Church of Rome.

Mosheim's Eccles. Hist. vol. ii. p. 456.

PASSALORYNCHITES, A branch of the *Montanists*. They held, that in order to be saved, it was necessary to observe a perpetual silence; wherefore they kept their finger constantly upon their mouth, and dared not open it even to say their prayers.

Their name is derived from the Greek [*passalòs*] a *nail*, and [*rin*] a *nostril*; because, when they carried their finger to their mouth, they touched their nose.

Broughton's Historical Library, vol. ii. p. 224.

PATRICIANS, A sect which arose in the second century; so called from *Patricius* their leader.

Their distinguishing tenet was, that the substance of the flesh is not the work of GOD but of the Devil: on which account they bore such hatred to their own bodies, as sometimes to kill themselves.

Bayley's Dictionary, vol. ii. [See Patricians]

PATRIPASSIANS, [See Noetians and Monarchians]

PAULIANS, or **PAULIANISTS**, A sect which appeared in the third century; so called from *Paul* of *Samo'ata*, Bishop of Antioch.

He taught, that the *Son* and the *Holy Ghost* exist in GOD in the same manner, as the faculties of *reason* and *activity* do in man: that CHRIST was born of a mere man; but that the *reason* or *wisdom* of the Father descended into him, and by him wrought

wrought miracles upon earth, and instructed the nations ; and finally, that on account of this union of the *Divine word* with the *man* JESUS, CHRIST might, though improperly, be called GOD.

Mosheim's Eccles. Hist. vol. i. p. 248.

PAULICIANS, A sect formed in the seventh century, by two brothers, Paul and John, inhabitants of Jerusalem ; from the former of whom they derive their name. The tenets attributed to this sect are as follow :

I. That the inferior and visible world is not the production of the *Supreme Being*.

II. That the *evil principle* was engendered by *darkness* and *fire* ; not self-originated and eternal.*

III. That though Christ was the Son of *Mary*, he brought from Heaven his human nature.

IV. That Christ was cloathed with an ethereal, celestial and impassible body, and did not *really* expire on the *cross* ; hence they refused to pay religious homage to the cross.

V. That the bread and wine which Christ is said to have administered to his disciples at his last supper, only signifies the divine discourses and exhortations of the Saviour, which are a spiritual food and nourishment to the soul, and fill it with repose, satisfaction and delight. Hence they refused to celebrate the institution of the Lord's supper.

VI. They rejected the books of the old Testament, and looked upon its writers as inspired by the

* They considered eternal matter as the source of all evil ; and believed that this matter, endued from all eternity with life and motion, had produced an active principle ; which is the fountain of vice, misery and disorder ; and is the author of all material substances, while GOD is the Creator and Father of Spirits.

the *Creator of the world*, and not by the *supreme God* : They received all the books of the new Testament, except the epistles of St. *Peter*, which they rejected for reasons unknown to us.

This denomination had not, like the Manichæans, an ecclesiastical government administered by Bishops, Priests and Deacons ; they had no sacred order of men distinguished by their manner of life, their habit, or any other circumstance from the rest of the assembly ; nor had Councils, Synods, or such like institutions, any place in their religious policy. They had certain Doctors whom they called *Synecdemi*, i. e. companions in the journey of life ; and also *Notarii*. Among these there reigned a perfect equality, and they had no peculiar rights, privileges, nor any external mark of dignity to distinguish them from the people. The only singularity which attended their promotion to the rank of Doctors was, that they changed their lay-names for scripture ones, as if there had been something peculiarly venerable in the names of holy men, whose lives and actions are recorded in the sacred writings.

For the arguments this sect make use of to support their doctrine of *two principles*,—see Manichæans.

Mossim's Ecclesiastical History, vol. ii p. 175. 176.

PELAGIANS, A sect which arose in the fifth century ; so called from Pelagius, a Monk, who looked upon the doctrines which were commonly received concerning the *original corruption of human nature*, and the necessity of *divine grace to enlighten the understanding and purify the heart*, as prejudicial to the progress of holiness and virtue, and tending to establish mankind in a presumptuous and fatal security. He maintained the following doctrines :

I. That

I. That the sins of our *first parents* were imputed to them alone, and not to their posterity ; and that we derive no corruption from their fall, but are born as pure and unspotted as Adam came out of the forming hand of his Creator.

II. That mankind therefore are capable of repentance and amendment, and of arriving to the highest degrees of piety and virtue by the use of their natural faculties and powers ; that indeed *external grace* is necessary to excite their endeavours, but that they have no need of the internal succours of the divine spirit.

III. That Adam was by nature, mortal ; and whether he had sinned or not, would certainly have died.

IV. That the grace of God is given in proportion to our merits.

V. That mankind may arrive at a state of perfection in this life.

VI. That the law qualified men for the kingdom of Heaven, and was founded upon equal promises with the gospel.

Molheim's Eccles. Hist. vol. i. p. 412.

Dictionary of Arts and Sciences, vol. iii. p. 2378.

PEPUZIANs, [See Montanists]

PETROBRUSSIANS, A sect which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines :

I. That no persons whatever were to be baptized before they came to the full use of their reason.

II. That

II. That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship, wherever it is offered ; and that therefore such churches as had already been erected, were to be pulled down and destroyed.

III. That the crucifixes deserved the same fate.

IV. That the real body and blood of Christ were not exhibited in the Eucharist, but were only represented in that holy ordinance, by their figures and symbols.

V. That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead.

Mosheim's Eccles. Hist. vol. ii. p. 446, 447.

PHILADELPHIAN-SOCIETY, The followers of Jane Leadly, who, towards the conclusion of the seventeenth century, by her visions, predictions and doctrines, gained a considerable number of disciples ; among whom were some persons of learning. This woman was of opinion, that all dissensions among Christians would cease, and the kingdom of the Redeemer become even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of JESUS, without regarding the forms of doctrine and discipline, which distinguish particular communions, would all join in committing their souls to the care of this internal guide, to be instructed, governed and formed by his divine impulse and suggestions. She went still further, and declared in the name of the Lord, that this desirable event would happen ; and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered together

together in one visible universal church, or kingdom, before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence; from a notion that her *Philadelphia-Society* was the true kingdom of CHRIST, in which alone the Divine spirit resided and reigned. She also maintained the final restoration of *all intelligent beings* to perfection and happiness.

Mosheim, ibid, vol. v. p. 66, 67.

PHOTINIANS, A sect in the fourth century; so called from Photinus, Bishop of Sirmich, in Pannonia.

He taught, that JESUS CHRIST was born of the HOLY GHOST, and the Virgin Mary; that a certain *divine emanation*, or ray, (which he called the word) descended upon this extraordinary man; that on account of the union of the *Divine word* with his *human nature*, JESUS was called the Son of GOD, nay, GOD himself; and that the Holy Ghost was not a distinct person, but a celestial *virtue* proceeding from the *Deity*.

Mosheim's Ecclesi. Hist. vol. i. p. 346.
Broughton's Historical Library, vol. ii. p. 441.

PICARDS. [See Adamites]

PIETISTS, A denomination in the seventeenth century, which owed its origin to the pious and learned Spenser, who formed private societies at Frankfurt, in order to promote vital religion. His followers laid it down as an essential maxim, that none should be admitted into the ministry, but such as had received a proper education, were distinguished by their wisdom and sanctity of manners, and had

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hearts

hearts filled with *Divine love*. Hence they proposed an alteration of the schools of divinity, which consisted in the following points.

I. That the systematical theology, which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished.

II. That polemical divinity, which comprehended the controversies subsisting between Christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected.

III. That all mixture of philosophy and human learning with Divine wisdom, was to be most carefully avoided.

IV. That on the contrary, all those who were designed for the ministry should be accustomed from their early youth, to the perusal and study of the *holy scriptures*, and be taught a plain system of theology, drawn from these unerring sources of truth.

V. That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example.

Mosheim's Ecclesiastical History, vol. iv. p. 454 460.

PREDESTINARIANS, A name given to those in the ninth century who followed the doctrines of Godescalcus, a German Monk, whose sentiments were as follow :

I. That the Deity predestinated a certain number to salvation, and others to destruction, before the world was formed.

II. That

II. That GOD predestinated the wicked to eternal punishment, in consequence of their sins, which were freely committed and eternally foreseen.

III. That Christ came not to save all men ; and that none shall perish for whom he *shed his blood*.

IV. That since the Fall mankind cannot exercise *free will*, only to do that which is evil.

Mosheim's Eccles Hist vol. ii p 159.

Ecclesiastical History of France p. 63.

Baxter's Church History. chap x p. 263.

PRESBYTERIANS, From the Greek of [*présbuté-ros*] a denomination of *Protestants* ; so called from their maintaining that the government of the church, appointed by the New-Testament, was by Presbyteries, that is, by Presbyters and ruling Elders, associated for its government and discipline. The Presbyterians affirm that there is no order in the church, as established by Christ and his apostles, superior to that of Presbyters ; that all Ministers, being Ambassadors, are equal by their commission ; and the Elder or Presbyter, and Bishop, are the same in name and office ; for which they alledge Acts xx. 28. Titus i. 5, 7, &c. Their highest assembly is a Synod, which may be provincial, national, or œcumenical, and they allow of appeals from inferior to superior assemblies, according to Acts xv. 4, 6, &c. The lowest of their Assemblies, or Presbyteries, consists of the Ministers and Elders of a congregation, who have power to cite before them any member, and to admonish, instruct, rebuke, and suspend him from the Lord's table. They have also a Deacon, whose office it is to take care of the poor. Their ordination is by prayer, fasting, and imposition of the hands of the Presbytery.

This is now the discipline of the Church of Scotland. [See Appendix]

Cellier's Historical Dictionary. vol. ii [See Presbyterians]

Barclay's Dictionary. [See Presbyterians]

PRIMIANISTS, A party of Donatists ; so called from Primianus, who became the head of their sect. [See Donatists]

PRISCILLIANISTS, A sect which arose in the fourth century ; so called from their leader Priscillian, a Spaniard by birth, and Bishop of Avila.

He is said to have practised magic, and to have maintained the principal tenets of the Manichæans. His followers denied the reality of CHRIST's birth and incarnation : held that the visible universe was not the production of the *Supreme Deity*, but of some *dæmon* or malignant principle : adopted the doctrine of *Æons*, or emanations from the Divine nature : considered human bodies as prisons formed by the author of evil to enslave celestial minds : condemned marriage, and disbelieved the resurrection of the body. [See Manichæans]

Mosheim's Eccles. Hist. vol. i. p. 349.

PROCLIANITES, So called from Proculus, a philosopher of Phrygia, who appeared 194, and put himself at the head of a band of Montanists, in order to spread the sentiments of that sect ; to which he added, that St. Paul was not the author of the epistle to the Hebrews.

The doctrine which his followers maintained with the greatest warmth was, that Jesus Christ assumed our nature only in appearance. [See Montanists and Valentinians]

Broughton's Historical Library, vol. ii. p. 285.

PROTESTANTS,

PROTESTANTS, A name first given in Germany to those who adhered to the doctrine of Luther ; because in 1529 they protested against a decree of the Emperor Charles V. and the Diet of Spire ;* declaring that they appealed to a General Council. The same name has also been given to the Calvinists, and is now become a common denomination for a variety of sects, which differ from the Church of Rome. [See Lutherans, Calvinists, Arminians, &c.]

Dictionary of Arts and Sciences, vol. iii. p. 2578. 2579.
Robertson's History of Charles V. vol. ii. p. 249. 250.

PSATYRIANS, A sect of the Arians, in the Council of Arians, held in the year 360, maintained that the Son was not like the Father in will ; that he was made of nothing, and that in God generation was not to be distinguish from creation. [See Arians]

History of Religion, vol. iv, See Psatyrians.

PTOLEMATTES, A branch of the Valentini-ans in the second century ; so called from Ptolemy, their leader ; who held, that the law of Moses came part from GOD, part from Moses, and part from the traditions of the Doctors.

Bayley's Dictionary, vol. ii. [See Ptolemattes]

PURITANS, A name given to a party which appeared in England in the year 1565, and opposed the liturgy and ceremonies of the Church of England.

They acquired this denomination from their professed design to establish a purer form of worship and discipline.

Those

* This Diet was held at Spire, (March 15, 1529) They decreed to prohibit any farther innovations in religion.

Those who were first stiled Puritans were Presbyterians, but the term was afterwards applied to others who differed from the Church of England.

Those who separated from the Church of England were also stiled Dissenters.

Neal's Hist. of the Puritans, vol. i. p. 138.

Dictionary of Arts and Sciences, vol. iii. p. 2606.

Bayley's Dictionary, vol. ii. [See Puritans]

Q

QUAKERS, A religious society which began to be distinguished by this name in *England*, where it first took its rise about the middle of the seventeenth century.

George Fox was the principal instrument of gathering this people into a religious society. The appellation of Quakers, was affixed upon them early by way of contempt. In their assemblies it sometimes happened that some were so struck with the remembrance of their past follies, and forgetfulness of their condition; others so deeply affected with a sense of God's mercies to them, that they actually trembled and quaked. This name soon became general. *Friends*, or the *Friends of Truth*, was the name they were commonly known by to one another, which they borrow from primitive example, 3d. of John i. 14, *Our Friends salute thee, &c.*

The principal points maintained by the Quakers, together with some of the most material reasons they bring to support their sentiments, are comprehended in the following summary.

I. That God has given to all men sufficient *light*, which will work their salvation unless resisted; that this

this *light* is not less universal than the seed of *sin*, and saves those who have not the outward means of salvation ; and that this *light* is a *divine principle*, in which God as Father, Son and Holy Spirit, dwells ; which the scriptures call *Christ within the hope of glory*.

To prove this point this denomination alledge, that according to this doctrine the mercy of God is excellently well exhibited, in that none are necessarily excluded from his favour ; that his justice is demonstrated, in that he condemns none, but such to whom he offered the means of salvation.

2d. That it agrees with the nature of the ministry of *Christ*, according to which the gospel is to be preached to every creature.

3d. It magnifies the merits of *Christ's* death, in that it not only accounts them sufficient to save all, but declares them brought so nigh unto all, as to put them in the nearest capacity of salvation.

4th. That it exalts the grace of God to whom it attributeth the smallest good actions. This grace saves all who do not resist its divine impulses ; and whoever will carefully and seriously turn into himself, with a sincere desire to know and practice his duty, will not fail to find there a sufficient director, a ray from the fountain of light, illuminating his understanding, and assisting him to distinguish good from evil.

II. That the scriptures are not to be esteemed the principal ground of all truth and knowledge ; nor yet the primary rule of faith and manners ; nevertheless, because they give a true and faithful testimony of the first foundation, they are and may be

be esteemed a secondary rule subordinate to the spirit, from whom they have all their excellence.

For the principal rule of Christians under the gospel is not an outward letter, but an inward spiritual law; engraven on the heart; *the law of the spirit of life, or the word is that which is nigh in the heart and in the mouth.* But the letter of the scripture is outward, and in itself a dead thing, a mere declaration of good things : therefore, it is not the principal rule of Christians.*

III. That immediate revelation is not ceased, *a measure of the spirit being given to every one.*

For the nature of the new covenant is thus expressed in Jerem. xxxi. 33; *For this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws into their minds, and write them in their hearts, and I will be to them a God, and they shall be to me a people.*

Where the law of God is put into the mind, and written in the heart; there the object of faith and revelation of the knowledge of God is *inward*; immediate, and objective.

But the law of God is put into the mind, and written in the heart of every true Christian, under the new covenant; therefore, the object of faith and revelation of the knowledge of God, to every true Christian, is *inward, immediate, and objective.*

IV. That as by the *light or gift of God* all spiritual knowledge is received, those who have this gift ought to preach, though without human commission
or

* Yet this denomination maintain, that divine inward revelations neither do, nor ever can contradict the outward letter of scripture, or right and sound reason.

or literature; and as they have freely received this holy gift, so ought they freely to give it: and that any one of a sober life, without distinction of sex, is allowed to preach, when moved by the spirit.

For it is clear, that women have prophesied and preached in the church, else had the saying of Joel been ill applied by Peter, Acts ii. 17. xvii. 4. Paul speaks of women who laboured with him in the gospel: and Philip had four daughters who prophesied. Male and female are *one in Christ Jesus*, and he imparts his spirit no less to one than to the other.

V. That all true and acceptable worship to GOD is offered by the *inward and immediate moving of his spirit*.

For though we are to worship GOD always, yet as to the outward signification thereof in prayer, praises, or preaching, we ought to do it only when we are moved *by the secret inspiration of the spirit of GOD in our hearts*; for GOD is never wanting to move us thereunto, when need is, of which he himself is the only proper judge. The duty of silent waiting on the Lord is strongly enforced in Rom. viii. 26, 27.*

VI. That water baptism, and the Lord's supper, were only commanded for a time.

For our Saviour observed these ceremonies only to shew in a visible manner the mystical purification of

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the

* This society do not plead for entirely silent meetings, but only for a retired waiting for the Divine aid, which alone qualifies to pray or preach. They apprehend it their duty to be diligent in assembling themselves together for the worship of *Almighty GOD*, when such as are duly prepared by being gathered into a composed awful frame of mind, are enabled, under the influence of Divine grace, to worship in solemn silence; or, if moved thereto, to pray or preach, as the spirit giveth them utterance.

the soul, under the figure of *baptism*, and the spiritual nourishment of the inward man under that of the *Lord's supper*. As there is one *faith*, so there is one *baptism*, to wit, the *baptism* of the *spirit* and fire, of which the *baptism* of *John* was a figure, which may be proved from the nature of it, as *John's baptism* was with water ; but *Christ's* is with the *spirit* ; therefore *John's baptism* must be a figure of *Christ's* ; and since it is a figure, it ceaseth and giveth way to the substance. The breaking of bread was used in the church for a time for the sake of the weak, even as the washing one another's feet, and anointing the sick with oil ; all which are commanded with no less authority than the former, yet they are all abolished, since they are but shadows of better things.

The moral doctrines of the Quakers are chiefly comprehended in the following precepts :

I. That it is not lawful to give to men such flattering titles as, Your Grace, your Lordship, your Honor, &c. nor use those flattering words commonly called compliments.

II. That it is not lawful for Christians to kneel or prostrate themselves to any man, or to bow the body, or to uncover the head to them.

III. That it is not lawful for a Christian to use such superfluities in apparel, as are of no use, save for ornament and vanity.

IV. That it is not lawful to use games, sports or plays among Christians, under the notion of recreations, which do not agree with Christian gravity and sobriety ; for laughing, sporting, gaming, mocking, jesting, vain talking, &c. are not Christian liberty, nor harmless mirth.

V. That

V. That it is not lawful for Christians to swear at all under the gospel, not only vainly, and in their common discourse, which was also forbidden under the law, but even not in judgment before the Magistrate.

VI. That it is not lawful for Christians to resist evil, or to war, or to fight in any case.

This denomination alledge, that the chief end of religion is to redeem man from the spirit and vain conversation of the world, and to lead them into inward communion with GOD; therefore, every thing ought to be rejected which wastes our precious time, and diverts the mind from the witness of GOD in the heart, and from the living sense of his fear, and that evangelical spirit which is the ornament of Christians.

All swearing, say they, is forbidden by the words of our *Saviour*, Mat. v. 33, 34. and the words of the apostle, James v. 12. *Christ* reprov'd Peter for the use of the sword, and commands us to love our enemies; but war, on the contrary, teacheth us to hate and destroy them.

With regard to religious liberty, their sentiments are the same with the *Baptists*. [See *Baptists*]

Where there are any *Quakers* they meet once a month, to consider of the necessities of their poor, and provide for their relief; to hear and determine complaints arising from among themselves; to enquire into the conversation of their respective members, in regard to morality, and conformity to their religious sentiments; to allow the passing of marriages; and to enjoin a strict regard to the peace and good order of society; the proper education of the young peo-

ple, and a general attention to the principles and practices of their profession. In every country where there are monthly meetings, a meeting for similar purposes is held every quarter, and from these are deputed a number of their members once a year, to attend their annual Assembly at London. In this Assembly accounts are received of the state of the society in every part of the world where it exists; and such advices are sent to the subordinate meetings, as the particular or general state of the society requires. [See Appendix]

Sewell's History of the Quakers, p. 6, 672.

Barclay's Apology for the Quakers p. 5, 10, 11, 12, 31, 15.

Helton's Defence of Barclay's Apology p. 6, 23, 27.

Benezet's Account of the Quakers, p. 3, 11, 15.

Brief Account of the Quakers, p. 3.

QUARTODECIMANI, A sect in the second century; so called because they maintained, that the festival of Easter was always to be celebrated conformably to the custom of the *Jews*, on the fourteenth day of the moon of March, whatever day of the month that happened to be.

Broughton's Historical Library, vol. ii. p. 307.

QUIETISTS, The followers of Michael de Molinus, a Spanish Priest, who flourished in the seventeenth century. They were so called from a kind of absolute *rest* and inaction, which the soul is supposed to be in, when arrived at that state of perfection, which they call *the unitive life*.

The principles maintained by this denomination are as follow: That the whole of religion consists in the present *calm* and *tranquility* of a mind removed from all external and finite things, and centered

in God, and in such a *pure love* of the *supreme Being* as is independent on all prospect of interest or reward.

For, say they, the primitive disciples of *Christ* were all of them inward and spiritual ; and when *Jesus Christ* said to them, *It is expedient for you that I go away : for if I go not away the Comforter will not come unto you*, he intended thereby to draw them off from that which was sensible, though very holy ; and to prepare their hearts to receive the fullness of the *Holy Spirit*, which he looked upon as the *one thing necessary*.

To prove that our love to the Deity must be disinterested they alledge, that *the Lord hath made all things for himself*, as saith the scripture, and it is for his glory that he wills our happiness. Our happiness is only a subordinate end, which he has made relative to the last and great end, which is his glory. To conform therefore to the great end of our creation, we must prefer God to ourselves, and not desire our own happiness but for his glory ; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of *infinite beauty*. [See Mystics]

Mosheim's Eccles. Hist. vol. iv. p. 388

Broughton's Historical Library, vol. ii. p. 309.

Cambray, on Pure Love. p. 131—138.

Lady Guion's Letters. p. 167.

QUINTILIANS, A sect which appeared in Phrygia, about the year 189. They derived their name from their prophetess Quintilia.

Their distinguishing tenet was, that women ought to be admitted to perform the sacerdotal and episcopal

episcopal functions, grounding their practice on that passage of St. Paul. Gal. iii. 28. *There is neither Jew nor Greek, there is neither male nor female.* They added, that Philip the Deacon, had four daughters, who were prophetesses, and were doublets of their sect.

In their assemblies it was usual to see the virgins enter in white robes, personating prophetesses. This denomination was a branch of the Montanists. [See Montanists]

*History of Religion, vol. iv [See Quintilians]
Broughton's Historical Library, vol. ii. p. 310.*

R

RANTERS, A sect which arose in the year 1645. They set up the light of nature under the name of Christ in men. With regard to the church, scripture, ministry, &c. their sentiments were the same with the Seekers. [See Seekers]

Callamy's Abridgment of Baxter's History, vol. i. p. 101.

REMONSTRANTS. [See Arminians]

ROGEREENS, So called from John Rogers their chief leader. They appeared in New-England, about the year 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose: in consequence of this, they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.

Backus's History, vol. i. p. 473.

ROMAN CATHOLICS, A name given to the Papists, because the Bishop of Rome is not only styled
Supreme,

Supreme, but œcumenical or *universal Bishop*. [See Papists]

This Pontiff is likewise stiled *Holiness in the abstract, God's Vicegerent, Vicar of Jesus Christ, Successor of St. Peter, Prince of the Apostles, and Father of all the Kings of the earth*.

He wears three keys ; one as an emblem of his power to give absolution, or of admitting into the kingdom of Heaven ; another to denote his power of excommunicating sinners ; and the third, with much ceremony is delivered unto him, to signify and imply his universal knowledge and infalibility : And he wears a *triple crown*, to inform the Christian world that he is *Priest, Emperor and King*.

An account of the gradual rise and progress of the *Papal authority* cannot be comprised within the narrow limits of this work, the reader is therefore referred to *Mosheim, Formey*, and other ecclesiastical historians.

Hist of Religion, vol. iv. p. 130, 131.

ROSECRUCIANS, A name given to those in the seventeenth century, who blended the doctrines of *Religion* with the secrets of *Chymistry*. Their sentiments were similar with those of the *Behmenists*. [See Behmenists]

Mosheim's Ecclesiastical History, vol. iv. p. 266.

S

SABBATARIANS, A branch of the Baptists, who observe the *Jewish* or *Saturday Sabbath*, from a persuasion that it was one of the ten commandments which they plead are all in their nature moral, and was never abrogated in the New-Testament,

Testament, and must at least be deemed of equal validity for public worship, as any day never particularly set apart by *Jesus Christ* and his *apostles*.*

History of Religion, vol. iv. [See *Sabbatarians*]
Edwards's History of the American Baptists, p. 62.

SABELLIANS, A sect which arose in the third century. They derived their name from Sabellius, an African Bishop or Presbyter; who taught, that there is but one person in the Godhead; and in confirmation of this doctrine, he made use of a comparison. He said, that, as man, though composed of body and soul, is but one person; so *God*, though he is *Father*, *Son* and *Holy Ghost*, is but one person.

The Sabellians, upon their master's principles, made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he who in Heaven, is the *Father* of all things, descended into a Virgin, became a child, and was born of her as a *Son*; and that having accomplished the mystery of our salvation, he diffused himself on the the *apostles* in tongues of fire, and then was denominated the *Holy Ghost*.

They resembled God to the *Son*, the illuminative virtue or quality whereof was the *Word*, and its warming virtue the *Holy Spirit*. The *Word*, they taught, was darted, like a Divine ray, to accomplish the work of redemption; and that being reascended to Heaven, as the ray returns to its source, the warmth of the *Father* was communicated, after a like manner, to the *apostles*. They also illustrated this mystery by one light kindled, as it were, from another;

* The Sabbatarians in Pennsylvania, originated from the *Keithian Baptists*, in the year 1700.

another ; by the fountain and streams, and by the stock and branch.

The *Sabellians* differed from the *Noetians* in this particular : Noetius was of opinion, that the *person* of the Father had assumed the human nature of Christ ; but *Sabellius* maintained, that a certain *energy* only, proceeding from the Supreme Parent, or a certain portion of the Divine nature, was united to the Son of GOD, the man *Jesus* ; and he considered, in the same manner, the *Holy Ghost*, as a portion of the everlasting Father.

Broughton's Historical Library, vol ii p. 348.

Mosheim's Eccles. Hist. vol. i. p. 244.

Waterland on the Trinity, p. 385.

SACOPHORI, A sect in the fourth century ; so called because they always went cloathed in sack-cloth, and affected a great deal of austerity and penance.

History of Religion, vol. iv. [See Sacophori]

SANDEMANIANS, So called from Mr. *Robert Sandeman*, who published his sentiments in the year 1757. He was first a congregational preacher at Edinburg,* and afterwards came to New-England, and settled a society at Boston, Danbury, and other places. His leading sentiments appeared to be as follow :

I. That justifying *faith* is no more than a simple belief of the *truth*, or the Divine testimony passively received.

II. That this divine testimony carries in itself sufficient ground of hope, and occasion of joy to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

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* He was a disciple of Mr. *John Glas*, from whom this denomination are called *Glasites* in Scotland.

To support this system the Sandemanians alledge, *that faith is called receiving the love of the truth*, and the apostle often speaks of *faith* and *truth* to the same purpose, as in John xvi. 13, *the spirit of truth*. 2d. of Cor. iv. 13, *the spirit of faith*. Acts vi. 7, *Obedient to the faith*. 1st. Pet. i. 22. *In obeying the truth*. And divers other passages. The scriptures consider *faith* not as a work of ours, nor as any action exerted by the *human mind*; but set it in direct opposition to every work, whether of *body* or *mind*. See Rom. iv. 4, 5. This contrast excludes every idea of activity in the *mind*, from the matter of *justification*; so that we cannot speak of preparatory works of any sort, without making the *gospel* a law of works. Rom. iii. 27, *Where is boasting then? It is excluded, &c.* Now boasting cannot be excluded, if any thing done by us sets us in a more probable way of obtaining the *salvation* which is of *grace*, whether it be called by the names of a *law work*, *serious exercise of seeking souls*, or labouring to obtain an interest in *Christ*, &c.

Every doctrine then which teaches us to do, or endeavour any thing towards our acceptance with GOD, stands opposed to the doctrine of the apostles, which instead of directing us what to do, sets before us all that the most disquieted conscience can require, in order to acceptance with GOD; as already done and finished by JESUS CHRIST.

The particular practices in the *Sandemanian churches*, are as follow:

I. They constantly communicate together in the Lord's supper every Sabbath: for they look upon the Christian Sabbath as designed for the celebration of divine ordinances, which are summarily comprised, Acts ii. 42.

II. In

II. In the interval between the morning and the afternoon service, they have their *love-feasts*; of which every member partakes by dining at the houses of such of the brethren who live sufficiently near, and whose habitations are convenient for that purpose. Their professed design in these feasts is to cultivate mutual knowledge and friendship, to testify that they are all brethren of one family; and that the poor may have a comfortable meal at the expence of the more wealthy.

This and other opportunities they take for the *kiss of charity*, or the saluting each other *with an holy kiss*; a duty this denomination believe expressly exhorted to in Rom. xvi. 16. 1st. of Cor. xvi. 20. And other texts of scripture.

They not only use this kiss of charity at the *love feasts*, when each member salutes the person who sits next him on each side, but at the admission of a new church member; to testify that they heartily welcome him into their fellowship, and love him for the sake of the *truth* he has professed. They alledge that these *love-feasts* were not laid aside by St. Paul's writing to the Corinthians, but enjoined to be observed in a right manner; and the abuses of them corrected; and they continued in practice while the primitive profession of brotherly love remained among the ancient Christians, and *as charity never faileth*, 1st. of Cor. xiii. 8. so neither should any of the duties, or expressions of it, be allowed to fail.

Since our Lord tells his disciples that they ought *to wash one anothers feet, according to the example he gave them*: John xiii. 14, 15. This denomination enjoin this as an incumbent duty.

They are directed to look upon all they possess as open to the calls of the *poor* and *church* ; to contribute according to their ability, as every one has need.

Sandeman's Letters on Theron and Aspasio, vol. i. p. 16.

Vol. ii. p. 38

Glass's Works, vol. iv. p. 9—40.

Simple Truth vindicated p. 19—38

Practices of the Sandemanian Churches, p. 5. 6.

SATANIANS, So called because they taught, that *Satan*, or the Devil, was extremely powerful ; that he occasioned infinite mischiefs ; and that it was much wiser to respect and adore, than to curse him ; this being a means to render him favourable to men, instead of injuring them.

The *Satanians* were a branch of the *Messalians*, and appeared about the year 390. They pretended, they were the only true observers of the gospel : they possessed no goods, lived by begging, and lay together promiscuously on the pavement of the streets. When any one asked concerning their quality, they would call themselves patriarchs, prophets, angels, and even Jesus Christ.

Broughton's Historical Library vol. i. p. 369.

SATURNIANS, A sect which arose about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnostic chiefs.

He held the doctrine of *two Principles*, from whence proceeded all things ; the *one a wise and benevolent Deity* ; and the other, *Matter, a Principle essentially evil*, and which he supposed under the superintendence of a certain intelligence of a malignant nature.

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The world and its inhabitants were, according to his system, created by seven angels, which presided over the seven planets. This work was carried on without the knowledge of the *benevolent Deity*, and in opposition to the will of the *material Principle*. The former, however, beheld it with approbation, and honoured it with several marks of his beneficence. He endowed with rational souls, the Beings who inhabited this new system, to whom their Creators had imparted nothing more than the animal life : and having divided the world into seven parts, he distributed them among the seven *angelic architects* ; one of whom was the God of the *Jews* ; and reserved to himself the supreme empire over all. To these creatures, whom the *benevolent Principle* had endowed with reasonable souls, and with dispositions that led to goodness and virtue, the *evil Being*, to maintain his empire, added another kind, whom he formed of a wicked and malignant character ; and hence the difference we see among men. When the Creators of the world fell from their allegiance to the supreme Deity, God sent from Heaven, into our globe, a *restorer of order*, whose name was *Christ*. This Divine conqueror came clothed with a corporeal appearance, but not with a *real* body : he came to destroy the empire of the *material Principle*, and to point out to virtuous souls the way by which they must return to *G O D*. This way is beset with difficulties and sufferings ; since those souls, who propose returning to the supreme Being, must abstain from wine, flesh, wedlock, and, in short, from every thing that tends to sensual gratification, or even bodily refreshment. [See Gnostics]

Mosheim's Ecclesiast. Hist. vol. i. p. 176, 177.

SCHEWENKFELDIANS,

SCHEWENKFELDIANS, A sect in the sixteenth century ; so called from one Galper Schewenkfeldt, a Silesian Knight. He differed from Luther in the three following points. The *first* of these points related to the doctrine concerning the Eucharist. Schewenkfeldt inverted the following words of Christ, *This is my body* ; and insisted on their being thus understood, *My body is this*, i. e. such as this bread, which is broken and consumed : a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this*, i. e. such its effects as the wine, which strengthens and refresheth the heart.

II. He denied that the *external word* which is committed to writing in the *holy scriptures*, was endowed with the power of *healing, illuminating* and *renewing* the mind ; and he ascribed this power to the *internal word*, which according to his notion, was Christ himself.

III. He would not allow Christ's human nature in its exalted state to be called a creature, or a created substance, as such a denomination appeared to him infinitely below its majestic dignity, united as it is in that glorious state with the Divine essence.

Mosheim's ibid. vol. iv. p. 32.

SECUNDIANS, A sect in the second century, which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal Principles, viz. *Light* and *Darkness*, from whence arose the good and the evil that are observable in the universe. [See Valentinians]

Mosheim ibid. vol. i. p. 188.

SEEKERS,

SEEKERS, A sect which arose in the year 1645. They derived their name from their maintaining; that the true *church, ministry, scripture* and *ordinances* were lost, for which they were *seeking*. They taught, *that the scriptures were uncertain; that present miracles were necessary to faith; that our ministry is without authority; and our worship and ordinances unnecessary or vain.*

Calamy's Abridgment of Baxter's History, vol. i. p. 110.

SELEUCIANS, Disciples of *Seleucus*, a philosopher of Galatia; who, about the year 380, adopted the sentiments of Hermogenes, and those of Audeus. He taught with the Valentinians, that *Jesus Christ* assumed a body only in appearance. He also maintained, that the soul was only an animated fire, created by the angels, and therefore men should be baptized with fire: and that the pleasures of beatitude consisted in corporeal delights. [See Hermogenians, Audæans, and Valentinians]

Broughton's Historical Library, vol. ii. p. 559.

SEMBIANI, So called from Sembianus their leader; who condemned all use of wine as evil of itself: he persuaded his followers, that wine was a production of Satan, and the earth: denied the resurrection of the body; and rejected most of the books of the *Old-Testament*.

History of Religion, vol. iv. [See Sembiani]

SEMI-ARIANS, So called because they held the opinions of the Arians in part.

For a farther account of their sentiments, see *Arians*.

Broughton's Historical Library, vol. ii. p. 382.

SEMI-PELAGIANS,

SEMI-PELAGIANS, A branch of the Pelagians in the fifth century. The Monk Cassian was the leader of this denomination. In order to accommodate the difference between Augustin and Pelagius, he maintained the following doctrines :

I. That God did not dispense his *grace* to one more than another in consequence of *preaeftination* : i. e. an *eternal* and *absolute* decree ; but was willing to save all men if they complied with the terms of his gospel.

II. That CHRIST *died for all men*.

III. That the grace purchased by *Christ*, and necessary to salvation, was offered to all men.

IV. That man, before he received grace, was capable of faith and holy desires.

V. That man, born *free*, was consequently capable of resisting the influences of grace, or *complying* with its suggestions.

The *Pelagians* and *Semi-Pelagians* differ in this respect : the Pelagians assert, that there is no necessity for *inward grace* ; but the Semi-Pelagians maintain, that none can advance in virtue without the assistance of Divine grace, though they subject this inward grace to the freedom of the will. [See Pelagians]

Mosheim's Ecclesiastical History, vol i. p. 426.
Stackhouse's Body of Divinity, p. 150.

SERVERIANS, A sect in the second century ; so called from Serverus ; who taught, that the world was made by Principalities and Powers : that the Devil is the son of the Great Prince of the Principalities.—They said, the Serpent that proceeded from

from him produced the vine, and therefore abstained from wine. They forbid *marriage*, and denied the *resurrection* : they rejected Paul's epistles, and the Acts of the *apostles*.

Broughton's Historical Library, vol. ii. p. 540.

Hearn's Ductor Historicus, vol. ii. p. 101.

SERVERTES. [See Angelites]

SERVETIANS, A name which in the 16th century, distinguished the followers of Michael Servetus, a Spaniard by birth. He taught, that the *Deity*, before the creation of the world, had produced within himself two *personal representations*, or *manners of existence*, which were to be the *medium* of intercourse between him and mortals. and, by whom, consequently, he was to reveal his will, and to display his mercy and beneficence to the children of men :—That these two representatives were the *Word* and the *Holy Ghost* :—That the former was united to the man CHRIST, who was born of the Virgin MARY, by an omnipotent act of the Divine will ; and that, on this account, CHRIST might be properly called *God* :—That the *Holy Spirit* directed the course, and animated the whole system of nature ; and more especially produced in the minds of men, wise counsels, virtuous propensities, and divine feelings : And finally, that these two *representations* were to cease after the destruction of this terrestrial globe, and to be absorbed into the *substance* of the *Deity*, from whence they had been formed.

Servetus denied *infant baptism* ; and maintained, that no man ought to be prosecuted like a criminal, for any doctrinal point.

Mishen's Eccles Hist. vol. iv. p. 172, 173.

Memoirs of Literature, vol. iv. p. 199.

SETHIANS, So called because they paid Divine worship to *Seth*, whom they looked upon to be Jesus Christ, the Son of God ; but who was made by a third Divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge.

This denomination appeared in Egypt about the year 190, and continued above two hundred years.

Broughton's Historical Library, vol. ii. p. 390.

SHAKERS, The first who acquired this denomination were *Europeans* ; a part of which came from *England* to *New York* in the year 1774, and being joined by others, they settled at *Nisqueunia*, above *Albany* ; from whence they have spread their doctrines, and increased to a considerable number.

Anna-Leese, whom they stile the *Elect Lady*, is the head of this party. They assert, that she is the woman spoken of in the twelfth chapter of *Revelations* ; and that she speaks seventy-two tongues :— And though those tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further, that she is the mother of all the *elect* : that she travails for the whole world : and that no blessing can descend to any person, but only by and through her, and that in the way of her being possessed of their sins, by their confessing and repenting of them, one by one, according to her direction.

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The principal doctrines which are attributed to the Shakers, by those who have had opportunities to be acquainted with their religious tenets, are as follow :

I. That there is a *new dispensation* taking place, in which the saints shall reign a thousand years with *Christ*, and attain to perfection ; and that they have entered into this state ; are the only church in the world ; and have all the apostolic gifts.*

They attempt to prove this doctrine of a new dispensation by counting the mystical numbers specified in the prophecies of Daniel, as well as by their signs and wonders.

II. That God, thro' Jesus Christ in the church, is reconciled with man : and that Christ is come a light into human nature to *enlighten every man who cometh into the world*, without distinction.

III. That no man is born of God, until, by faith, he is assimilated to the character of Jesus Christ in his church.

IV. That in obedience to that church, a man's faith will encrease, until he comes to be one with Christ, in the Millenium church state.

V. That every man is a free agent to walk in the true light, and chuse or reject the truth of God within him ; and, of consequence, it is in every man's power to be obedient to the faith.

VI. That it is the gospel of the first resurrection which is now preached in their church.

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VII. That

* They assert, that all external ordinances, especially *baptism* and the *Lord's supper*, ceased in the *apostolic age* ; and that God had never sent one man to preach since that time, until they entered into this *new dispensation*, and were sent to call in the *elect*.

VII. That all who are born of God, as they explain the new-birth, shall never taste of the *second death*.

VIII. That those who are said to have been regenerated among Christians, are only regenerated in part; therefore, not assimilated into the character of Christ in his church, while in the present state, and, of consequence, not tasting the happiness of the first resurrection, cannot escape, in part, the second death.

IX. That the word everlasting, when applied to the punishment of the wicked, refers only to a limited space of time—excepting in the case of those who fall from their church:—But for such, there is no forgiveness, neither *in this world, nor that which is to come*.

They quote Matt. xii. 32, to prove this doctrine.

X. That the second death having power over such as rise not in the character of Christ in the first resurrection, will, in due time, fill up the measure of his sufferings beyond the grave.

XI. That the righteousness and sufferings of Christ, in his members, are both one: but that every man suffers personally, with inexpressible woe and misery, for sins not repented of, notwithstanding this union, until final redemption.

XII. That Christ will never make any public appearance, as a single person, but only in his saints:—That the judgment day is now begun in their church; and the books are opened, the dead now rising and coming to judgment, and they are set to judge the world. For which they quote 1st of Cor. vi. 2.

XIII. That

XIII. That their church is come out of the order of natural generation, to be as Christ was ; and that those who have wives be as though they had none ; that by these means, Heaven begins upon earth, and they thereby lose their sensual and earthly relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of God.

XIV. That there is no salvation out of obedience to the sovereignty of their dominion ; that all sin which is committed against God is done against them, and must be pardoned for Christ's sake thro' them, and confession must be made to them for that purpose.

XV. They hold to a travel and labour for the redemption of departed spirits.

The discipline of this denomination is founded on the supposed perfection of their leaders : the mother it is said obeys God through Christ ; *European* elders obey her ; *American* labourers, and the common people obey them, while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe they are seen through and through in the gospel glass of perfection, by their teachers, who behold the state of the dead, and innumerable worlds of spirits good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability to keep up the meeting. They vary in their exercises, their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, sometimes more, making a perfect charm,

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This elevation affects the nerves, so that they have intervals of shuddering as if they were in a strong fit of the ague.—They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way ; their chief speaker often calls for their attention, then they all stop, and hear some harrangue, and then fall to dancing again. They assert, that their dancing is the token of the great joy and happiness of the new *Jerusalem state*, and denotes the victory over sin. One of the postures which increase among them, is turning round very swift for an hour or two. This they say is to show the great power of God.

They sometimes fall on their knees and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them.

Rathburn's Account of the Shakers, p. 4. 5. 6, 14.

Taylor's Account of the Shakers, p. 4, 7, 8 9 15, 16.

West's Account of the Shakers, p. 8, 13.

SIMONIANS, A sect in the first century ; they derived their name from Simon Magos, their leader, who is so often mentioned in the Acts of the apostles ; and assumed to himself the title of the *Supreme Power of God*.

This denomination maintained the eternity of matter, and also the existence of an evil Being, who presided and thus shared the empire of the universe, with the supreme and beneficent *mind*. They probably embraced the opinion of those who held that matter moved from eternity, and by an intrinsic and necessary activity, had from its innate force, produced, at a certain period of time, from its own substance,

substance, the *evil Principle* which now exercises dominion over it, with all its numerous train of attendants. They are said to have taught, that all human actions were indifferent :—to have attributed a surprising power to magic :—and to have denied the resurrection of the dead.

Simon Magos taught those who followed him, to fall down before him and his mistress Helena, in his journey from Asia to Rome, to whom he ascribed the quality of the first intelligence of the sovereign *virtue* ; to her he attributed the production of angels, and to angels the creation of the world. He pretended that in his person resided the greatest and most perfect of the divine *Æons* ; and another of the female sex, the mother of all human souls, dwelt in the person of his mistress Helena, and that he came by the command of God, upon earth, to establish the empire of those who had formed the material world, and to deliver Helena from their power and dominion.

Mosheim's Ecclesiastical History, vol. i. p. 115.

Simson's History of the Church, p. 414.

Dupin's Church History, vol. ii. p. 29.

Formey's Ecclesiastical History, vol. i. p. 21.

SOCINIANS, A denomination which appeared in the sixteenth century ; and owed its origin to Lelius Socinus, a man of uncommon genius and learning ; and to Faustus Socinus, his nephew ; who propagated his uncle's sentiments in a public manner after his death.

The principal tenets maintained by this denomination are as follow ; to which are added a few of the arguments they use in defence of their sentiments.

I. That

I. That the holy scriptures were to be understood and explained in such a manner as to render them conformable to the dictates of reason.

In consequence of this leading point in their theology, they maintain, that God, who is infinitely more perfect than man, though of a similar nature in some respects, exerted an act of that power by which he governs all things; in consequence of which, an extraordinary person was born of the Virgin *Mary*. That person was *Jesus Christ*, whom God first translated to Heaven by that portion of his divine power which is called the *Holy Ghost*; and having instructed him fully in the knowledge of his counsels and designs, sent him again into this sublunary world, to promulgate to mankind a new rule of life, more excellent than that under which they had formerly lived—to propagate divine truth by his ministry, and to confirm it by his death.

That those who obey the voice of this *Divine teacher*, (and this obedience is in the power of every one whose will and inclination leads that way) shall, one day, be cloathed with new bodies, and inhabit, eternally, those blessed regions, where God himself immediately resides. Such, on the contrary, as are disobedient and rebellious, shall undergo most terrible and exquisite torments, which shall be succeeded by annihilation, or the total extinction of their being.

Thus the Socinians argue against the *Divinity of Christ*.

I. The scriptures contain the clearest and most express declarations that there is but *one God*, without ever mentioning any exception in favour of a *Trinity*,

Trinity, or guarding us against being led into any mistake by such general and unlimited expressions. Ex. xx. 3. *Thou shalt have no other GOD but me.* Deut vi. 4. Mark xii. 20. 1st of Cor. viii. 6 Eph. iv. 5.

2. This one GOD is said to have created all things; and no intimation is given of his having employed any *inferior agent* in the work of creation. Gen. i. 1.—“*In the beginning GOD created the heaven and the earth.*” Psalms xxxiii. 6 & 9.

3. This one GOD is called the Father, i. e. the Author of all Beings; and he is called God and Father with respect to Christ, as well as all other persons. John vi. 27. xvii. 3. xx. 17. Col. i. 3.

4. Christ is said expressly to be inferior to the Father; all his power is said to have been given him by the Father, and he could do nothing without the Father. John xiv. 28.—“*My Father is greater than I.*” 1st Cor. iii. 23. John v. 19. Mat. xxviii. 18.

5. Some things were withheld from Christ by his Father, Mark xiii. 32.—“*But of that day and that hour knoweth no man, no not the angels which are in Heaven, neither the Son, but the Father.*” Mat. xx. 23.

They alledge, that it is impossible to reconcile the doctrine of the satisfaction for sin by the death of Christ, with the doctrine of free grace; and if Christ paid a full price for our justification, there can be no free grace in GOD in pardoning us on that account.

The Socinians reject the doctrines of original sin, and predestination. They maintained that man, before his fall, was naturally mortal, and had no ori

ginal righteousness : and that God has no knowledge of future contingencies but alternately.

This denomination differ from the Arians in the following particulars :

The Socinians deny that Christ had existence before he was born of the blessed Virgin.

The Arians say, that Christ was generated before the world ; and in process of time became incarnate in our nature.

The Socinians say, that the *Holy Ghost* is the power and wisdom of God, which is God.

The Arians say, that the *Holy Spirit* is the creature of the Son, and subservient to him in the work of redemption.

For an account of the Socinian divisions,—see *Fidelians*, *Budneians*, and *Farvonians*.

Mosheim's Eccles. Hist. vol. iv. p. 167. 193, 195.
Collier's Historical Dictionary, vol. ii [See *Socinians*.]
Leff's Socinian Controversy, p. 36
Priestley's Appeal p. 19. 47 48 49.

SOLDINS, So called from their leader one *Soldin*, a Greek Priest. They appeared about the middle of the fifth century, in the kingdoms of Saba and Medolia. They altered the manner of the sacrifice of the mass ; their Priests offered gold ; their Deacons, incense ; and their Sub-deacons, myrrh ; and this in memory of the like offerings made to the infant *JESUS* by the wise men. Very few authors mention the *Soldins*, neither do we know whether they still subsist.

Broughton's Historical Library, vol. ii p. 560.

STANCARIANS,

STANCARIANS, The disciples of Francis Stancarus, professor of the Hebrew tongue, and a native of Mantua, in Italy.

The tenet which he most eagerly defended was, that Jesus Christ was a Mediator, in quality of a mere man, and not in quality of God and man.

This denomination took its rise in the sixteenth century.

Broughton's Historical Library vol. ii. p. 561.

STILITES, So called by the Greeks ; and Sancti Columnaries, or Pillar-Saints, by the Latins. They stood motionless upon the tops of *pillars*, expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was *Simeon*, a *Syrian*, who, in order to climb as near *Heaven* as possible, * passed thirty-seven years of his life upon five pillars of six, twelve, twenty-two, thirty-six, and forty cubits high ; and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of *Syria* followed his example, though not with the same degree of austerity : and this practice, which was begun in the fifth, continued in vogue till the twelfth century.

Mosheim's Ecclesiastical History, vol. i. p. 391.

History of Don Ignatius, vol. i. p. 31.

SUBLAPSARIANS, An appellation given to those *Calvinists* who suppose, that the decree of pre-destination

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* It is said that *Simeon* imagined he saw an angel of light coming to him in a fiery chariot to carry him to Heaven, and lifted up his foot, in order to enter the divine vehicle.

destination regards man as fallen, by an abuse of that freedom which *Adam* had, into a state, in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination.

Doddridge's Lectures, p. 460.

SUPRALAPSARIANS, A title given to those *Calvinists* who suppose, that God intended to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others ; and for that purpose decreed, that *Adam* should necessarily fall, and by that fall bring himself and his offspring into a state of everlasting condemnation.

Doddridge's Lectures. ibid.

SYNCRETISTS, A name given to the followers of Calixtus. [See Calixtins]

SYNERGISTS, So called from the Greek word [*sunergēia*] which signifies *co-operation*. Hence this name was given to those in the sixteenth century, who denied that God was the sole agent in the conversion of sinful man ; and affirmed, that man co-operated with divine grace in the accomplishment of this salutary purpose.

Mosheim's Eccles. Hist. vol. iv. p. 40.

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TABORITES, A sect in the fifteenth century ; so called from a mountain well known in sacred history. They not only insisted upon reducing the religion of JESUS to its primitive simplicity, but required also that the system of ecclesiastical government should be reformed in the same manner ; the authority of the Pope destroyed ; the forms

form of divine worship changed : they demanded, in a word, the erection of a new church, a new hierarchy, in which CHRIST alone should reign, and all things should be carried on by a Divine direction and impulse.

The famous *John Zisca*, a Bohemian Knight, was the leader of this denomination. They maintained, that it was lawful to persecute and extirpate, with fire and sword, the enemies of the true religion : and some of the principal doctors among the *Taborites*, such as Martin Loquis, and his followers, flattered themselves that CHRIST would descend in person upon earth, armed with fire and sword, to extirpate false opinions in religion, and purify the church from its multiplied corruptions. Soon after, however, this denomination abandoned the doctrines which upon serious examination, they found to be inconsistent with the spirit and genius of the gospel. The *Taborites*, thus new modelled, were the same with those *Bohemian brethren*, who joined Luther and his successors at the Reformation ; and of whom there are at this day many of the descendants and followers in Poland, and other countries.

Mosheim's Eccles. Hist. vol. iii. p. 260, 262, 263, 264.
Gupin's Life of Zisca, p. 296

TANQUELINIANS, So called from Tanquelinus, who formed a numerous sect in Brabant and Antwerp, in the twelfth century. He treated with contempt the external worship of God, the sacrament of the *Lord's supper*, and the rite of *baptism* ; and held clandestine assemblies to propagate his opinions. He declaimed against the vices of the clergy with vehemence and intrepidity.

Mosheim's Eccles. Hist. vol. ii. p. 448, 449.

TATIANITES,

TATIANITES, A sect in the second century ; so called from their leader Tatian, a disciple of *Justin Martyr*.

They were however more frequently distinguished by the names of Encratites, or Continents ; Hydroparastates, or Drinkers of Water ; Apotactites, or Renouncers.

[For an account of the sentiments of this denomination, see Encratites]

Mosheim's Ecclesiastical History, vol. i. p. 180.

THEODOSIANS. [See Angelites]

THEOPASCHITES, A sect in the fifth century, which derived their name from the Greek of [Theos] God, and [pachō] to suffer.

They were charged with maintaining, that the whole Trinity suffered in the person of *Jesus Christ*.

One Peter, surnamed Fullo, was the author of this denomination.

Mosheim's ibid, p. 417.

Bailey's Dictionary, vol. ii. [See Theopaschites].

TRASKITES, A sect which arose in the year 1634. They derived their name from Mr. John Traike. His opinions were similar to the Sabbatarians. [See Sabbatarians]

Pagitt's Herefography, p. 135.

TRISORMIANI, A sect which appeared about the year 408 ; so called from the Latin [*tria-forma*]. They maintained, that the *Divine nature* was one and the same in *three persons* together, but imperfect in the *several persons*.

Hearne's Ductor Historicus, vol. ii. p. 170.

TRITHEISTS,

TRITHEISTS, A sect in the sixth century, whose chief was John Alcuſnage, a Syrian philosopher, and at the ſame time a Monophyſite. This man imagined in the Deity three natures, or ſubſtances, abſolutely equal in all reſpects, and joined together by no common *eſſence* : to which opinion his adverſaries gave the name of Tritheism, from the Greek of [*trèis*] three; and [*Thèds* God. One of the warmeſt defenders of this doctrine was John Philoponus; an Alexandrian philoſopher and grammarian of the higheſt reputation ; and hence he was conſidered by many as the author of this ſect; whoſe members have conſequently derived from him the title of Philoponiſts.

This ſect was divided into two parties, the Philoponiſts, and the Cononites ; but they differed only concerning the doctrine of the *reſurrection*. Philoponus maintained, that the *form* as well as the *matter* of all bodies, was *generated* and *corrupted*, and that both therefore were to be reſtored in the *reſurrection*.

[See Cononites, for an account of the tenets of that denomination]

Mosheim's Eccleſ. Hiſt. vol. i. p. 473.
Barclay's Dictionary. [See Tritheists]

TURLUPINS, A ſect which appeared about the year 1372. Their principal ſcene was in Savoy and Dauphiny.

They taught, that when a man is arrived at a certain ſtate of perfection, he is freed from all ſubjection to the divine law. They often went naked : and they allowed of no prayer to God but mental. John Dabantonne was the author of this denomination,

tion. Some think they were called *Turlupins*, because they usually abode in places exposed to wolves, [*lupis*] They called themselves the *Fraternity of the poor*.

Broughton's Historical Library, vol. ii. p. 474.
Dufresnoy's Chronological Tables, vol. ii p. 243.

V

VALENTINIANS, A sect which sprung up in the second century ; so called from their leader Valentinus. Their principles were, generally speaking, the same with the Gnostics, whose name he assumed, yet in many things he entertained opinions peculiar to himself. He placed, for instance, in the *Pleroma*, (so the Gnostics called the habitation of the *Deity*) thirty *Æons*, of which the one half were male, and the other female. To these he added four others, which were of neither sex, viz. *Horus*, who guarded the borders of the *Pleroma*, *Christ*, the *Holy Ghost*, and *Jesus*. The youngest of the *Æons*, called *Sophia*, (i. e. wisdom) conceived an ardent desire of comprehending the nature of the *supreme Being*, and by the force of this propensity, brought forth a daughter, named *Achamoth*. *Achamoth* being exiled from the *Pleroma*, fell down into the rude and undigested mass of matter, to which she gave a certain arrangement ; and by the assistance of *Jesus*, produced the *Demiurge*, the *Lord and Creator of all things*. This *Demiurge* separated the subtle or animal matter from that of the grosser, or more *terrestrial* kind ; out of the former he created the superior world, or the visible Heavens ; and out of the latter he formed the inferior world, or this *terraqeous globe*. He also made man,

man, in whose composition the subtle, and also the grosser matter were both united, and that in equal portions ; but *Achamoth*, the mother of *Demiurge*, added to these two substances, of which the human race was formed a spiritual and celestial substance.

The Creator of this world, according to *Valentine*, arrived, by degrees, to that pitch of arrogance, that he either imagined himself to be God alone, or, at least, was desirous that mankind should consider him as such. For this purpose, he sent forth prophets to the Jewish nation, to declare his claim to the honour that is due to the supreme Being ; and in this also the other angels who preside over the different parts of the universe immediately set themselves to imitate his ambition. To chastise this lawless arrogance of *Demiurge*, and to illuminate the minds of rational beings with the knowledge of the true and *supreme Deity*, *Christ* appeared upon earth, composed of an animal and spiritual substance, and cloathed, moreover, with an ærial body. This Redeemer passed through the womb of *Mary*, as the pure water flows through the untainted conduit. *Jesus*, one of the supreme *Æons*, was substantially united to him, when he was baptized by *John* in the waters of *Jordan*. The Creator of the world, when he perceived the foundations of his empire were shaken by this Divine man, caused him to be apprehended and nailed to the cross. But before **CHRIST** submitted to this punishment, not only *Jesus*, the *Son of God*, but also the rational soul of *Christ* ascended up on high ; so that only the animal soul and the ætherial body suffered crucifixion. Those who abandoning the service of false Deities, and the worship of the God of the *Jews*, live according to the precepts of

Christ, and submit the animal and sensual soul to the discipline of reason, shall be truly happy : their rational, and also their sensual souls shall ascend to those glorious seats of bliss which border on the *Pleroma*.—And when all the parts of the Divine nature, or all souls are purified thoroughly, and separated from *matter*, then a raging fire, let loose from its prison, shall spread its flames throughout the universe, and dissolve the frame of this corporeal world.

The denomination of the Valentinians was divided into many branches. [See Ptolemates, Secundians, and Heracleonites]

Mosheim's Eccles. Hist. vol. i. p. 185 186 187, 188.

VANISTS, So called from Sir *Henry Vane*, who was appointed Governor of *New-England* in the year 1636 ; and is said to have been at the head of that party, in *New-England*, who were charged with maintaining *Antinomian* tenets. [See *Antinomians*]

Calamy's Abridgment, vol. i. p. 98.

UBIQUITARIANS, A sect which derived their name from their maintaining, that the body of *Jesus Christ* is [ubique] every where, and in every place.

Brentius is said to have first advanced this sentiment, about the year 1560. The Ubiquitarians were not quite agreed among themselves : some holding, that *Jesus Christ*, even during his mortal life, was every where ; and others dating the ubiquity of his body from the time of his ascension only.

Broughton's Historical Dictionary, vol. ii. p. 481.

UCKEWALLISTS, A sect which derives its denomination from *Uke-Walles*, a native of *Friesland*, who published his sentiments in the year 1637. He

He entertained a favourable opinion of the eternal state of Judas, and the rest of Christ's murderers. To give an air of plausibility to this sentiment, he invented the following hypothesis :—That the period of time which extended from the birth of Christ to the descent of the Holy Ghost, was a time of deep ignorance and darkness ; during which the Jews were void of light, and entirely destitute of Divine succour ; and that of consequence, the sins and enormities which were committed during this interval, were in a great measure excusable, and could not merit the severest displays of the Divine justice.

This denomination strictly adhere to the doctrine and discipline of the primitive *Mennonites*. The ceremony of washing the feet of strangers, who come within the reach of their hospitality, they esteem a right of Divine institution.

Mosheim's Ecclesiastical History, vol. v. p. 48, 49.

VERSCHORISTS, A Dutch sect, which derived its denomination from Jacob Verschoor, a native of Flushing, who published his sentiments in the year 1680. The religious tenets of this denomination resemble the Hattemists, in most points. [See Hattemists]

Mosheim's Ecclesiastical Hist. vol. iv. p. 552.

UNITARIANS, A name given to the *Antitrinitarians* ; the *Socinians* are also so called. The term is very comprehensive, and is applicable to a great variety of persons, who, notwithstanding, agree in this common principle, that there is *no distinction in the Divine nature*.

Mosheim's Ecclesiastical History, vol. v. p. 58.

UNIVERSALITY. The sentiment which has acquired its professors this appellation, was embraced by *Origen* in the third century ; and in more modern times by *Chevalier Ramfay*, *Dr. Cheyne*, *Mr. Hartley*, and others. The plan of *universal salvation*, as exhibited by a *learned divine* of the present day, who, in a late performance, entitled, *The salvation of all men*, has made several additions to the sentiments of the above mentioned authors, is as follows.

That the scheme of revelation has the happiness of all mankind lying at bottom, as its great and ultimate end ; that it gradually tends to this end ; and will not fail of its accomplishment, when fully completed. Some, in consequence of its operation, as conducted by the *Son of God*, will be disposed and enabled, in this present state, to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable ; not to continue so finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind ; and this will be the effect of the future torments upon many ; the consequence whereof will be their salvation—they being thus fitted for it. And there may be yet other states, before the scheme of God may be perfected, and mankind universally cured of their moral disorders, and in this way qualified for, and finally instated in, eternal happiness. But however many states some of the individuals of the human species may pass through, and however
long

long continuance they may be, the whole is intended to subserve the grand design of *universal happiness*, and will finally terminate in it ; inasmuch, that the *Son of God and Saviour of men*, will not deliver up his trust into the hands of the *Father*, who committed it to him, till he has discharged his obligations in virtue of it ; having finally fixed all men in Heaven, when God will be *All in All*.

A few of the arguments made use of in defence of this system, are as follow : *

I. Christ died not for a select number of men only, but for mankind *universally*, and without *exception or limitation*.

For the sacred writers are singularly emphatical in expressing this truth. They speak not only of CHRIST's "*dying for us*," "*for our sins*," "*for sinners*," "*for the ungodly*," "*for the unjust* ;" but affirm in yet more extensive terms, that "*he died for the world*," for "*the whole world*." See 1st. of Thes. v. 10. 1st. of Cor. xv. 3. Rom. v. 6. 8. 1st. of Pet. iii. 18. John i. 29. iii. 16, 17. 1st. of John. ii. 2. Heb. ii. 9. and a variety of other passages.

If Christ died for all, 'tis far more reasonable to believe, that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish. More honour is hereby reflected on GOD ; greater virtue is attributed

* The learned author of the performance, from whence these arguments are extracted, has illustrated the passages of scripture quoted, by critical notes on the original language ; and by shewing their analogy to other passages in the inspired writings. Those who would form a just idea of the arguments must consult the work itself.

buted to the blood of *Christ* shed on the cross ; and instead of dying in vain, as to any real good which will finally be the event, with respect to the greatest part of mankind, he will be made to die to the best and noblest purpose, even the eternal happiness of a whole world of intelligent and moral Beings.

II. It is the purpose of God, according to his good pleasure, that mankind *universally*, in consequence of the death of his Son Jesus Christ, shall *certainly* and *finally* be saved.

The texts which ascertain this, are those which follow: *First*.—Rom. v. 12th to the end. There *Adam* is considered as the source of damage to mankind *universally* : And *Christ*, on the other hand, as a like source of advantage to the same mankind ; but with this observable difference, that the advantage on the side of CHRIST *exceeds, overflows, abounds*, beyond the damage on the side of ADAM ; and this to *all mankind*. The 15th, 16th, and 17th verses are absolutely unintelligible upon any other interpretation.

Another text to the purpose of our present argument, we meet with in Rom. viii. from the 19th to the 24th verse. On the one hand it is affirmed of the *creature*, that is, of *mankind in general*, that they are *subjected to vanity*, that is, the imperfections and infelicities of a vain mortal life here on earth. On the other hand, it is positively affirmed of the *creature*, or *mankind in general*, that they were not subjected to this vanity, *finally* and *forever*, but *in consequence of Hope*, not only that they should be delivered from this *unhappy subjection*, but instated in *immortal glory*, as *God's sons*.

Another

Another text to this purpose occurs in Col. i. 19, 20. *For it pleased the Father, that in him should all fullness dwell; "and (having made peace thro' the blood of the cross) by him to reconcile" all things unto himself, &c.** And in this epistle, ii. chap. 9 verse, the apostle, speaking of Christ, says, "*in him dwelleth all the fullness of the Godhead bodily,*" that is, he is the glorious *person* in whom God has *really* lodged, and through whom he will actually communicate all that *fullness* wherewith he intends this *lapsed world* shall be filled; in order to its *restoration*. And Christ having this *fullness* lodged in him, *ascended up far above all Heavens*, that he might fill all things. Eph. iv. 10. And as the *filling all things* in the *lapsed world*, that they might be restored, was the *final cause* of the *ascension* of Christ up to Heaven, all things must accordingly be filled in fact by him sooner or later. The apostle, therefore, observes in the following verses, not only that he has imparted gifts, in prosecution of the end of his exaltation, but that, in order to the full accomplishment of it, he would go on to impart them, "*till we all come to the unity of the faith unto a perfect man, unto the measure of the stature of the fullness of Christ.*" And it is declared, in Eph. i. 9, 10, that all these things, in *Heaven* and *earth*, shall be reduced from the state they were in by means of the *lapse*, into a well-subjected and subordinate whole, by CHRIST.

Another

* Our author paraphrases these texts in the following manner, "It pleased the Father that all communicable fullness should be lodged in his Son Jesus Christ, and by him as his great agent, (having prepared the way for it by his blood shed on the cross) to change back again all things to himself; I say, by him it pleased the Father to change the state of this lower world, of the men, and the things of it, whether they be on the earth, or in the Heaven that encompasses it.

Another proof of the present proposition we find in 1 Tim. ii. 4. If God is able, in consistency with mens make, as *moral* and *intelligent* agents, to effect their salvation, his desiring they should *be saved*, and his *eventually saving them*, are convertible terms.

III. As a means in order to mens being made meet for salvation, God will, sooner or later, *in this state or another*, reduce them *all* under a *willing* and *obedient subjection* to his moral government.

The texts which confirm this proposition are numerous. The apostle says, in 1 John iii. 8, *For this purpose was the Son of God manifested, that he might destroy the works of the Devil.* Parallel to this passage, see John i. 29, Matt. i. 21, and Psa. viii. 5, 6, as explained and argued from Heb. ii. 6, 9. These words are applicable to *Christ* in their strict and full sense; And if **ALL THINGS**, without any *limitation* or *exception*, shall be brought under subjection to *Christ*, then the time must come, sooner or later, in this state or some other, when there shall be no rebels among the sons of *Adam*—no enemies against the moral government of God. For there is no way of reducing rebels, so as to destroy their character as such, but by making them *willing* and *obedient subjects*. That this scripture is thus to be understood is evident by parallel passage in Phil. ii. 9, 10, 11.—The next portion of scripture in proof of the present proposition, we meet with in 1 Cor. xv. chap. from the 24th to the end of the 29th verse. Though the apostle, in this paragraph, turns our view to the end of *mediatory scheme*, it is affirmed, that *universal* subjection to *Christ* shall first be effected, in a variety of as strong and *extensive* terms as could well have been used: as by “*putting down all rule, and all authority*”

authority and power :” by “ putting all enemies under his feet,” &c. It is worthy of special notice, that before Christ’s delivery of the *mediatorial* kingdom to the Father, the *last enemy must be destroyed, which is Death, the SECOND DEATH*, which those who die wicked men must suffer *BEFORE* they can be *reduced* under willing subjection to *Jesus Christ*. For the first death cannot be called the *LAST ENEMY* with propriety and truth, because the *second death* is posterior to it, and has no existence till that has been so far destroyed as to allow of a restoration to life.

The *two periods*, when the mediatory kingdom is in the hands of *Jesus Christ*, and when *God as King*, will be *immediately All in All*, are certainly quite distinct from each other. And the reign of Christ in his mediatorial kingdom, may be divided into two general *periods*.—The one takes in this *present state of existence*, in which *Christ* reigns at the head of *God’s kingdom of grace*; and that one *effect* whereof will be the *reduction* of a number of the sons of *Adam* under such an *obedience to God*, as that they will be fitted for a *glorious immortality* in the *next state*. The other *period* of *Christ’s* reign, is that which *intervenes* between the general *resurrection* and *judgment*, and the time when *God* shall be *All in All*. This state may contain a duration of so long continuance, as to answer to the scripture phrase [*ἐν τοῖς αἰῶνας τῶν αἰώνων*] for *ever and ever* ; or, as might more properly be rendered, for *ages of ages*. During the whole of this state, the righteous shall be happy, and the *wicked*, who are most *obdurate*, MISERABLE, till they are *reduced* as *willing and obedient subjects to Christ* ; which, when accomplished,

the *grand period* shall commence, when God shall be himself *immediately All in All*.

IV. The *scripture* language concerning the *reduced* or *restored*, in consequence of the mediatory interposition of *Jesus Christ*, is such as to lead us into the thought, that they are comprehensive of *mankind universally*.

There is one text at least so fully expressive of this idea, as renders it incapable of being understood in any other sense ; it is Rev. v. 13 : “ *And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever.*”

Dr. Chauncy's Salvation of all Men, p. 12, 13, 20, 22, 81, 91, 117, 118, 123, 124, 125, 126, 146, 163, 167, 170, 171, 172, 173, 177, 178, 179, 182, 183, 184, 186, 197, 198, 208, 209, 211, 217, 218, 219, 222, 237, 238.

UNIVERSALISTS, This title also distinguishes those who embrace the sentiments of Mr. Relley, a modern preacher of *universal salvation*, in *England*; and Mr. Murray, in *America*. This denomination build their scheme upon the following foundation, viz.*

That Christ as *Mediator*, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs, and consequently he has as fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons.

* The difference between this party and the *Chauncean Universalists*, will appear obvious, by comparing this with the preceding article.

sons. The divine law now has no demands upon them, nor condemning power over them. Their salvation solely depends upon their *union* to *Christ*, which God constituted and established before the world began. And by virtue of this *union*, they will all be admitted to Heaven at the *last day*; not one of *Christ's* members, not one of *Adam's* race will be finally lost. Christ having taken on him the seed of Abraham, he in them, and they in him, fulfilled all righteousness, obeyed the law, and underwent the penalty for the past transgression, being all made *perfect in one*. According to this union, or being in him, *as branches in the vine, as members in the body, &c.* the people are considered together with him through all the circumstances of his *birth, life, death, resurrection, and glory*. And thus considering the whole law fulfilled in *Jesus*, and apprehending ourselves united to him, his condition and state is ours. And thus standing in him we can read the law, or the doctrine of rewards and punishments without fear; because all the threatenings in the law of God, have been executed upon us (as sinners and law-breakers) in him. And this sacrifice of *Jesus* is *all-sufficient*, without any act of ours, *mental or external*.

This denomination alledge, that the *union of Christ* and his *church*, is a necessary consideration for the right explanation of the following scriptures; as *Pla. cxxxiv. 16, In thy book all my members were written. Eph. v. 30, We are members of his body, of his flesh, and of his bones. 1st. of Cor. xii. 26, Whether one member suffer, all the members suffer with it: or one member be honoured, all the members rejoice with it. 1st. of Cor. xii. 12, For as the*
B b 2
body

body is one, and hath many members, and all the members of that one body, being many, are one body : So also is Christ. See Col. i. 18—Eph. i. 22, 23—Col. ii. 10—Rom. xii. 5—Eph. ii. 16—Heb. ii. 11—John xvii. 22, 23, and a variety of other passages in the inspired writings.

The scriptures affirm, that “ *by the offence of one, judgment came upon all men, unto condemnation.* ”—Rom. v. 8. “ *For all have sinned, and come short of the glory of God.* ”—Rom. iii. 25. It is evident hence, that in Adam’s offence all offended ; which supposes such a *union* between Adam and his offspring, that his sin was their sin, and his ruin their ruin : thus by his offence were they made sinners ; whilst they included in him were in passivity, and he the active consciousness of the whole. And that his sin has corrupted the whole mass of mankind, both the scriptures and common experience evidently declare. If it be granted that there was such a *union* between Adam and his offspring, as rendered his sin their’s, why should it be thought a thing incredible, that the like *union* subsisting between Jesus and his seed, renders his condition their’s ? especially, as the apostle has stated the matter thus : “ *As by one man’s disobedience, many were made sinners ; so by the obedience of one, shall many be made righteous.* ” Rom. v. 19. The scriptures here showing the method of sin in Adam, and of grace in Christ, take an occasion to illustrate the latter by the former : intimating, that as sin came upon all Adam’s posterity by his single act, before they had any capacity of sinning, after the similitude of his transgression, or of personal concurrence with him in his iniquity ; it must have been, from such a *union* to him, as rendered his

his condition theirs, in whatever state he was. — Thus “ *by one man’s disobedience, many were made sinners.*” In like manner *Christ’s righteousness* is upon all his seed ; by his single act, before they had any capacity of obeying, after the similitude of his obedience ; or of assenting to what he did, or suffered : this manifests such a *union* to him, as renders his condition theirs, in every state which he passed through, insomuch that his righteousness, with all the blessings and fruits thereof, is theirs, before they were conscious of existence : Thus “ *by the obedience of one, are many made righteous.*”

To prove that the atonement was satisfactory for the whole *human race*, they alledge, that the scriptures abound with positive declarations to this effect : “ *The restitution of all things is preached by the mouth of all God’s holy prophets ever since the world began.*” It is said that “ *Christ died for all,*” that “ *he is the propitiation for our sins, and not for ours only, but for the sins of the whole world.*”

This denomination admit of no punishment for sin, but what *Christ* suffered ; but speak of a punishment which is consequent upon sin, as *darkness, distress, and misery*, which, they assert, are ever attendant upon *transgression*. But as the scriptures assure us, the *blood of Jesus cleanseth from all sin*, “ *that mystery of iniquity,*” which is so predominant at present in the human heart, will finally “ *be consumed by the spirit of his mouth, and be destroyed by the brightness of his coming.*” As “ *to know the true God, and Jesus Christ is life eternal ;*” and as “ *all shall know him from the least to the greatest.*” That knowledge, or belief, will consequently dispel or save from all that *darkness, distress and fear* which

is ever attendant on *guilt* and *unbelief* : and being perfectly holy we shall consequently be perfectly and eternally happy.

Relly's Union, p. 7, 8, 13, 14, 22, 26, 36.

Townsend's Remarks, p. 16, 17.

Female Catechism, p. 13.

W

WALDENSES, Many authors of note make the antiquity of this denomination coeval with the apostolic age.* The following is an extract from their *confession of faith*, which is said to have been copied out of certain manuscripts, bearing date near four hundred years before the time of *Luther*, and twenty before *Peter Waldo*.

I. That the scriptures teach, that there is one **GOD** *Almighty, all wise, and all good*, who has made all things by his *goodness* ; for he formed Adam in his own *image and likeness* ; but that by the *envy* of the Devil, and the *disobedience* of Adam, *sin* entered into the world, and that we are sinners in and by Adam.

II. That **CHRIST** was promised to our *fathers*, who received the *law*, that so knowing by the *law* their
their

* The learned Mr. Allix, in his history of the churches of Piedmont, gives this account : That for three hundred years or more, the Bishop of Rome attempted to subjugate the church of Milan under her jurisdiction, and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples ; in-somuch, that the Bishop and the people, rather than own their jurisdiction, retired to the vallies, and from thence were called *Val-lenses*, *Wallenses*, or *the People in the Vallies*. [See Allix's History of the Churches of Piedmont, and Perrin's History of the Waldenses]

On the other hand, the Papists derive their origin from Peter Waldo. [See Dupin's Church History, and Dufresnoy's Chronological Tables]

their *unrighteousness* and *insufficiency*, they might desire the coming of CHRIST to satisfy for their *sins*, and accomplish the *law* by himself.

III. That CHRIST was born in the *time* appointed by GOD the Father ; that is to say, in the *time* when all *iniquity* abounded, that he might shew us *grace* and *mercy*, as being faithful.

IV. That CHRIST is our *life*, *truth*, *peace* and *righteousness*, as also our *Pastor*, *Advocate* and *Priest*, who died for the *salvation* all who believe ; and is risen for our *justification*.

V. That there is no *Mediator* and *Advocate* with GOD the Father, save JESUS CHRIST.

VI. That after this life, there are only two *places*, the one for the *saved*, and the other for the damned.

VII. That the *feasts*, the *vigils of saints*, the *water* which they call *holy* ; as also to abstain from *flesh* on *certain days*, and the like ; but especially the *masses*, are the inventions of men, and ought to be rejected.

VIII. That the *sacraments* are *signs* of the *holy thing*, visible forms of the *invisible grace* ; and that it is good for the faithful to use those *signs*, or *visible forms* ; but they are not essential to *salvation*.

IX. That there are no other *sacraments* but *baptism* and the *Lord's supper*.

X. That we ought to honour the *secular powers* by *subjection*, ready *obedience*, and paying of tributes.

Perrin's Hist. of the Waldenses, p. 226.

Athenian Oracle, vol. i. p. 224.

WICLIFFITES,

WICLIFFITES, A sect which sprang up in England in the fourteenth century. They took their name from John Wicliff, *Doctor* and *Professor of Divinity* in the University of Oxford, a man of an enterprising genius, and extraordinary learning.

He began with attacking the jurisdiction of the *Pope* and the *Bishops*; and declared, that *penance* had no sort of merit in the sight of God; unless followed with a reformed life. He was a warm opposer of *absolution*: for he alledged, that it belonged to God alone to *forgive sins*; but instead of acting as God's ministers, the *Romish* clergy took upon them to *forgive sins* in their own names. He also taught, that *external confession* was not necessary to salvation; exclaimed against *indulgences*, *prayers to the saints*, the *celibacy of the clergy*, the doctrine of *transubstantiation*, *monastic vows*; and other practices in the *Romish Church*.

He not only exhorted the laity to study the scriptures, but also translated into *English* these divine books, in order to render the perusal of them more universal.

The followers of Wickliff were also called Lollards.

Mosheim's Ecclesiastical Hist. vol. iii. p. 166.

Gilpin's Life of Wickliff, p. 67 68 73.

Bailey's Dictionary, vol. ii. [See *Wickliffites*]

WILHELMINIANS, A sect which arose in the thirteenth century; so called from *Wilhelmina*, a Bohemian woman, who resided in the territory of Milan. She persuaded a large number, that the *Holy Ghost* was become *incarnate* in her person, for the salvation of a great part of mankind.

According

According to her doctrine, none were saved by the blood of JESUS, but true and pious Christians; while the *Jews*, *Saracens*, and unworthy Christians, were to obtain salvation through the Holy Spirit which dwelt in her; and that, in consequence thereof, all which had happened to CHRIST, during his appearance upon earth in the human nature, was to be exactly renewed in her person, or rather in that of the *Holy Ghost*, which was united to her.

Mosheim's Eccles. Hist. vol. iii. p. 131.

Z

ZACHEANS, Disciples of Zacheus, a native of *Palestine*; who, about the year 350, retired to a mountain near the city of *Jerusalem*, and there performed his devotions in secret; pretending that prayer was only agreeable to God when it was performed secretly and in silence.

Broughton's Historical Library, vol. ii. p. 516.

ZANZALIANS. [See Jacobites]

ZUINGLIANS, A branch of the ancient *Protestants*; so called from *Ulric Zuinglius*, a Divine of Switzerland, who received the Doctor's cap at Basil, in 1505. He possessed an uncommon share of penetration and acuteness of genius.

Zuinglius declaimed against *indulgences*, the *mass*, the *celibacy of the clergy*, and other doctrines of the Romish Church. He differed both from *Luther* and *Calvin* in the following point, viz. He supposed only a *symbolical* or *figurative* presence of the body and blood of Christ in the *Eucharist*, and represented a pious remembrance of Christ's death,

and of the benefits it procured to mankind, as the only fruits which arose from the celebration of the Lord's supper.*

He was also for removing out of the churches, and abolishing in the ceremonies of public worship, many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax tapers, the form of exorcism, and private confession.

The religious tenets of this denomination were, in most other points, similar to those of the Lutherans. [See Lutherans]

Mosheim's Ecclesiastical History, vol. iv p 66, 79.
Broughton's Historical Library vol. ii. p 519.

* Luther held *consubstantiation*; and Calvin acknowledged a *real though spiritual presence* of Christ in the *sacrament*: so that they all three entertained different sentiments upon this subject.

APPENDIX.

APPENDIX.

THE religions which are not included in the foregoing work, are the *Pagans*, *Mabometans*, *Jews* and *Deists*. Of these, the *Pagans* are the most extensive ; and the worship of the *Grand Lama* is the most extensive and splendid mode of *Paganism*.

The *Grand Lama* is a name given to the Sovereign Pontiff, or High Priest of the *Thibetian Tartars*, who resides at *Patoli*, a vast palace on a mountain, near the banks of *Barampooter*, about seven miles from *Labassa*. The foot of this mountain is inhabited by twenty thousand *Lamas*, or *Priests*, who have their separate apartments round about the mountain ; and according to their respective quality are placed nearer, or at a greater distance from the *Sovereign Pontiff*. He is not only worshipped by the *Thibetians*, but also is the great Object of adoration for the various tribes of heathen *Tartars*, who roam through the vast tract of continent which stretches from the banks of the *Volga* to *Correa* on the sea of *Japan*. He is not only the Sovereign Pontiff, the Vicegerent of the *Deity* on earth, but the more remote *Tartars* absolutely regard him as the *Deity* himself ; and call him *God, the everlasting Father, of Heaven*. They believe him to be immortal, and

endowed with all knowledge and virtue. Every year they come up from different parts to worship and make rich offerings at his shrine : even the Emperor of *China*, who is a *Manchou Tartar*, does not fail in acknowledgments to him in his religious capacity ; and actually entertains, at a great expence, in the palace of *Peking*, an inferior *Lama*, deputed as his nuncio from *Thibet*. The *Grand Lama* is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged upon a cushion, and decked all over with gold and precious stones ; where at a distance the people prostrate themselves before him, it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks, even to the greatest Princes ; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.

The *Sunniasses*, or *Indian* pilgrims, often visit *Thibet* as a holy place ; and the *Lama* always entertains a body of two or three hundred in his pay. Besides his religious influence and authority ; the *Grand Lama* is possessed of unlimited power thro'out his dominions, which are very extensive. The inferior *Lamas*, who form the most numerous as well as the most powerful body in the state, have the priesthood entirely in their hands ; and besides, fill up many monastic orders, which are held in great veneration among them. The whole country, like *Italy*, abounds with Priests ; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of *Tartary*, from the empire of the *Great Mogul*, and from almost all parts of the *Indies*.

The opinion of those who are reputed the most orthodox among the *Thibetians*, is, that when the *Grand Lama* seems to die either of old age, or of infirmity, his soul in fact only quits a crazy habitation to look for another younger or better, and is discovered again in the body of some child, by certain tokens known only to the *Lamás*, or Priests, in which order he always appears. In 1774 the *Grand Lama* was an infant which had been discovered some time before by the *Tayshoo Lama*; who, in authority and sanctity of character, is next to the *Grand Lama*, and during his minority acts as chief.

Almost all the nations of the East, except the *Mahometans*, believe the *Metempsychosis* as the most important article of their faith; especially the inhabitants of *Thibet* and *Ava*, the *Peguans*, *Siamese*, the greatest part of the *Chinese* and *Japanese*, and the *Monguls* and *Kalmucks*, who changed the religion of *Schamanism* for the worship of the *Grand Lama*.

According to the doctrine of this *Metempsychosis*, the soul is always in action, and never at rest: for no sooner does she leave her old habitation, but she enters a new one. The *Dailai Lama* being a divine person, can find no better lodging than the body of his successor; or the *Foe* residing in the *Dailai Lama* which passes to his successor: and this being a God to whom all things are known; the *Dailai Lama* is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time, nor the influence of men has had the power of shaking the authority

authority of the *Grand Lama*. This *theocracy* extends as fully to temporal, as to spiritual concerns.

The *East-India Company* made a treaty with the *Lama* in 1774.

Guthrie's Geogr. Gram. Edition printed 1783 p. 596 597.

Middleton's New System of Geography, vol. 1. p. 33.

Ann. Reg. 1789 p. 62.

Oeconomy of Human Life, p. 5.

Dr. Stille's Election Sermon, p. 76.

The *Mohammedans*, or *Mahometans*, derive their name and doctrine from *Mohammed*, or *Mahomet*, who was born in *Arabia* in the sixth century. He was endowed with a subtle genius, and possessed an enterprize and ambition peculiar to himself. He pretended to receive revelations; and declared, that God sent him into the world not only to teach his will, but to compel mankind to embrace it. The magistrates of *Mecca* were alarmed at the progress of his doctrines, and *Mohammed* being apprised of their design to destroy him, fled to *Medina*: from this flight, which happened in the 622d year of *Christ*, his followers compute their time. This æra is called in *Arabic*, *Hegira*.

The book in which the *Mahometan* religion is contained is called the *Korân*, or *Alcoran*, by way of eminence, as we say the *Bible*, which means the *Book*.* Its doctrines made a most rapid progress over *Arabia*, *Syria*, *Egypt* and *Persia*; and *Mohammed*

* The generality of the *Mohammedans* believe, that the first manuscript of the *Korân* has been from ever-lasting by God's throne written on a table of vast bigness, called the *Preserved Table*, in which are recorded the Divine decrees: that a copy from this table, in one volume on paper, was, by the ministry of the angel *Gabriel*, sent down to the lowest Heaven in the month of *Ramadan*.

hammed became the most powerful monarch in his time. His successors spread their religion and conquests over the greatest part of *Asia*, *Africa* and *Europe*; and they still give law to a very considerable part of mankind.

The great doctrine of the *Korân* is the *unity of God*: to restore which point, *Mohammed* pretended was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary, and subject to alteration according to the Divine direction, yet the substance of it being *eternal truth*, is not liable to change, but continues immutably the same. And he taught, that whenever this religion became neglected, or corrupted in essentials, *GOD* had the goodness to reinform and readmonish mankind thereof by several prophets, of whom *Moses* and *Jesus* were the most distinguished till the appearance of *Mohammed*. The *Korân* asserts *Jesus* to be the true *Messias*, the *word* and *breath of God*, *Worker of Miracles*, *Healer of Diseases*, *Preacher of Heavenly Doctrine*, and *exemplary Pattern of a perfect Life*; denying that he was crucified, but affirming that he ascended into *Paradise*; and that his religion was mended by *Mohammed*, who was the *seal* of the prophets, and was sent from *God* to restore the *true religion*, which was corrupted in his time, to its primitive simplicity; with the addition, however, of peculiar laws and ceremonies, some of which had been used in former times, and others were now first instituted.

The *Mohammedans* divide their religion into two general parts—*faith or theory*, and *religion or practice*.

tice. Faith or theory is contained in this confession of faith,—*There is but one God, and Mohammed is his prophet.* Under these two propositions are comprehended six distinct branches.—

- | | |
|-----------------------|-------------------------------|
| 1. Belief in God. | 4. In his prophets. |
| 2. In his angels. | 5. In the resurrection and |
| 3. In his scriptures. | judgment. |
| | 6. In God's absolute decrees. |

They reckon four points relating to practice.—

- | | |
|-----------------------|-------------------------|
| 1. Prayer, with wash- | 3. Fasting. |
| ings, &c. | 4. Pilgrimage to Mecca. |
| 2. Alms. | |

The idea which *Mohammed* taught his disciples to entertain of the *Supreme Being*, may be seen from a public address he made to his countrymen, which is as follows :

“ Citizens of *Mecca* !

“ The hour is now come when you must give an account of your reason and your talents. In vain have you received them from an Almighty Master, liberal and beneficent—in case you use them negligently, or if you never reflect in the name of this Master : I must tell you, he will not suffer you to abuse his inestimable gifts by wasting life away unprofitably, and employing them only in unworthy amusements. No more permit delusive pleasures to distract your hearts ! Open your minds and receive the truth ! Woe to you for the unworthy notion you have entertained of *God* ! The heaven and the earth are his own ! and there is nothing in all their copious furniture but what invariably obeys him ! The sun and stars with all their glory, have never
disdained

disdained his service ! and no being can resist his will, and the exercise of his omnipotence ! He will call men to an account, and require of them the reason for all those gods they have invented in defiance of reason ! *There is no other God but GOD, and him only we must adore !*"

The belief of the existence of *Angels* is absolutely required in the *Koran* : the *Mohammedans* suppose they have pure and subtil bodies, created of fire ; and that they have various forms and offices ; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They reckon four angels superior to all the rest : These are, *Gabriel*, who is employed in writing down the divine decrees ; *Michael*, the friend and protector of the Jews ; *Azrael*, the angel of death ; and *Israfil*, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels.

The *Devil*, according to the *Koran*, was once one of the highest angels, but fell for refusing to pay homage to *Adam* at the command of God.

Besides Angels and Devils, the *Mohammedans* are taught by the *Koran* to believe an intermediate order of Creatures, which they call *Jin*, or *Genii*, created also of fire, but of a grosser fabric than angels ; and are subject to death. Some of these are supposed to be good, and others bad, and capable of future salvation or damnation as men are ; whence *Mohammed* pretended to be sent for the conversion of *Genii*, as well as men.

As to the *Scriptures*, the *Mohammedans* are taught by the *Korân*, that *God*, in divers ages of the

world, gave revelations of his will in writing to several prophets. The number of these sacred books, according to them, are one hundred and four ; of which ten were given to *Adam*, fifty to *Seth*, thirty to *Enoch*, ten to *Abraham* ; and the other four, being the *Pentateuch*, the *Psalms*, the *Gospel*, and the *Korân*, were successively delivered to *Moses*, *David*, *Jesus*, and *Mohammed* ; which last being the *seal* of the prophets these revelations are now closed. All these divine books, excepting the four last, they agree to be entirely lost, and their contents unknown. And of these four, the *Pentateuch*, *Psalms* and *Gospels*, they say, have undergone so many alterations and corruptions, that very little credit is to be given to the present copies in the hands of the *Jews* and *Christians*.

The number of *prophets* which have been from time to time sent into the world amounts to two hundred and twenty-four thousand ; among whom three hundred and thirteen were apostles, sent with special commissions to reclaim mankind from infidelity and superstition ; and six of them brought new laws or dispensations, which successively abrogated the preceding. These were 1. *Adam*, 2. *Noah*, 3. *Abraham*, 4. *Moses*, 5. *Jesus*, 6. *Mohammed*.

The next article of faith required by the *Koran*, is the belief of a general *resurrection* and a future *judgment*. But before these they believe there is an intermediate state, both of the soul and of the body after death. When a corps is laid in the grave, two angels come and examine it concerning the *unity of God* and the mission of *Mohammed*. If the body answers rightly it is suffered to rest in peace, and

and is refreshed by the air of *Paradise* : if not, they beat it about the temples with iron maces ; then press the earth on the corps, which is gnawed and stung by ninety-nine dragons with seven heads each.

As to the souls of the faithful, when they are separated from the body by the *angel of death*, they teach, that those of the *prophets* are admitted into *Paradise* immediately. Some suppose the souls of *believers* are with *Adam* in the lowest Heaven ; and there are various other opinions concerning their state. Those who are called the most orthodox hold, that the souls of the wicked are confined in a dungeon under a green rock, to be there tormented till their re-union with the body at the *general resurrection*.

That the *resurrection* will be general, and extend to all creatures, both angels, genii, men and animals, is the received opinion of the *Mohammedans*, which they support by the authority of the *Koran*.

Mankind, at the *resurrection*, will be distinguished into three classes ; the first, of those who go on foot ; the second, of those who ride ; and the third, of those who creep grovelling with their faces on the ground. The first class will consist of those believers whose good works have been few ; the second, of those who are more acceptable to *God* ; whence *Ali* affirmed that the pious, when they come forth from their sepulchres, shall find ready prepared for them white-winged camels, with saddles of gold. The third class will be composed of the infidels, whom *God* will cause to make their appearance with their faces on the ground. When all are assembled together, they will wait, in their ranks and

orders, for the judgment ; some say forty years, others seventy, others three hundred, and some no less than fifty thousand years. During which time they will suffer great inconveniences, the good as well as the bad,* from their thronging and pressing upon each other, and the unusual approach of the sun, which will be no farther off them than the distance of a mile ; so that the skulls of the wicked will boil like a pot, and they will be all bathed with sweat. At length GOD will come in the clouds surrounded by the angels, and will produce the books wherein every man's actions are written. Some explaining those words so frequently used in the *Koran*, *God will be swift in taking an account*, say, that he will judge all creatures in the space of half a day ; and others, that it will be done in less time than the twinkling of an eye. At this tribunal, every action, thought, word, &c. will be weighed in a balance held by the angel Gabriel, of so vast a size, that its two scales are capacious enough to contain both Heaven and Earth.

The trials being over, and the assembly dissolved, those who are to be admitted into Paradise, will take the right-hand way ; and those who are destined to hell fire, the left : but both of them must first pass the bridge called in *Arabic*, *Al Sirat*, which is laid over the middle of Hell, and is described to be finer than a hair, and sharper than the edge of a sword. The wicked will miss their footing and fall headlong into Hell. In

* Yet they make a manifest difference between the sufferings of the righteous and the wicked : for the limbs of the former, particularly those parts they used to wash before prayer, shall shine gloriously, and their suffering shall last no longer than the time necessary to say their prayers : and they shall be protected from the heat of the sun by the shade of God's throne.

In the *Koran* it is said that *Hell* has seven gates ; the first for the *Musselmans*, the second for the *Christians*, the third for the *Jews*, the fourth for the *Sabians*, the fifth for the *Magicians*, the sixth for the *Pagans*, the seventh and worst of all, for the *Hypocrites of all religions*. The inhabitants of *Hell* will suffer a variety of torments, which shall be of eternal duration, except with those who have embraced the true religion, who will be delivered thence, after they have expiated their crimes by their sufferings.*

The righteous, after having surmounted the difficulties in their passage, will enter *Paradise*, which they describe to be a most delicious place, whose earth is the finest *wheat*, or *musk* ; and the stones *pearls*, or *jacinths*. It is also adorned with flowery fields, beautified with trees of gold, enlivened with the most ravishing musick, abounding with rivers of *milk*, *wine* and *boney*, and watered by lesser springs, whose pebbles are *rubies*, *emeralds*, &c. Here the faithful enjoy the most exquisite sensual delights, free from the least alloy.†

The sixth great point of *faith* which the *Mohammedans* are taught to believe is, *GOD's absolute decree*, and predetermination both of good and evil. The doctrine, which they call orthodox, is, that whatever doth or shall come to pass in the world, whether

* Between *Paradise* and *Hell* they imagine there is a wall or partition, in which, some suppose, those were placed whose good and evil works exactly counterpoised each other. These will be admitted to *Paradise* at the last day, after they have performed an act of adoration, which will make the scale of their good works to over-balance.

† Some of the most refined *Mahometans* understand their prophet's description of *Paradise* in an allegorical sense.

whether it be good or bad, proceedeth entirely from the Divine will, and is irrevocably fixed and recorded from all eternity in the *preserved table*; and that God hath secretly predetermined not only the adverse and prosperous fortune of every person in the world, in the most minute particulars, but also his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate or predestination it is impossible by any foresight or wisdom to avoid.*

Of the four practical duties required by the *Koran*, *prayer* is the first. *Mohammed* used to call *prayer the pillar of religion and key of Paradise*. Hence he obliged his followers to pray five times every twenty-four hours, and always wash before prayers.

Circumcision is held by the Mohammedans to be of Divine institution.

The giving of *alms* is frequently commanded in the *Koran*, and often recommended therein jointly with prayer; the former being held of great efficacy in causing the latter to be heard with God.

Fasting is a duty enjoined by *Mohammed* as of the utmost importance. His followers are obliged by the express command of the *Koran*, to fast the whole month of *Ramadan*; during which time they are obliged to fast from day-light to sun-set. The
reason

* Of this doctrine *Mohammed* made great use for the advancement of his designs; encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution could not avert their inevitable destiny, or prolong their lives for a moment. Hence some of his followers carry this matter so far as to take no care to avoid the *plague*, which is common in *Eastern* countries.

reason of the month of *Ramadan* is pitched upon for that purpose is, they suppose that at that time the *Koran* was sent down from Heaven.

The *pilgrimage to Mecca* is so necessary a point of practice, that, according to a tradition of *Mohammed*, he who dies without performing it, may as well die a *Jew* or a *Christian*; and the same is expressly commanded in the *Koran*.

The negative precepts of the *Koran* are, to abstain from *usury*, *gaming*, drinking of *wine*, eating of *blood* and *swines flesh*.

The *Mohammedans* are divided and subdivided into an endless variety of sects: as it is said there is as great a diversity in their opinions as among the *Christians*, it is impossible to give a particular account of their divisions in the compass of this work; which will admit only of noticing a few of their principal denominations:

The divinity of the *Mohammedans* may be divided into *scholastic* and *practical*. Their *scholastic divinity* consists of *logical*, *metaphysical*, *theological*, and *philosophical* disquisitions; and is built on principles and methods of reasoning very different from what are used by those who pass among the *Mohammedans* themselves for the sounder divines, or more able philosophers. This art of handling religious disputes was not known in the infancy of *Mohammedism*, but was brought in when sects sprang up, and articles of religion began to be called in question.

As to their *practical divinity* or *jurisprudence*, it consists in the knowledge of the decisions of the law which regard practice gathered from distinct proofs. The principal points of faith subject to the examination

examination and discussion of the schoolmen are, the *unity* and *attributes* of GOD ; the *divine decrees*, or *predestination* ; the *promises* and *threats* contained in the *law* ; and matters of *history* and *reason*.

The sects among the Mohammedans who are esteemed *orthodox*, are called by the general name of *Sonnites*, or *Traditionarists*, because they acknowledge the authority of the *Sonna*, or collection of moral traditions of the sayings and actions of their prophet.

The *Sonnites* are subdivided into four chief sects, viz.

1st. The *Hanifites*. 2d. The *Malekites*. 3d. The *Shafeits*. 4th. The *Hanbalites*.

The difference between these sects consists only in a few indifferent ceremonies.

The sects whom the generality of the *Mohammedans* suppose entertain erroneous opinions are numerous ; the following are selected from a large number, in order to give some ideas of the disputes among *Mohammedan* divines.

First, the *Montazalites*, the followers of *Wafel Ebn Ata*. As to their chief and general tenets, 1st. They entirely rejected all eternal attributes of God to avoid the distinction of persons made by the Christians. 2d. They believed the word of God to have been created in *subjeeto*, as the schoolmen term it, and to consist of letters and sounds ; copies thereof being written in books to express and imitate the original. They also affirmed, that whatever is created in *subjeeto* is also an accident, and liable to perish. 3d. They denied *absolute predestination* ; maintaining, that God was not the author of evil, but

but of good only; and that man was a free agent.
 4th. They held, that if a professor of the true religion be guilty of a grievous sin, and die without repentance, he will be eternally damned, though his punishment will be lighter than that of the infidels.
 5th. They denied all vision of God in Paradise by the corporeal eye, and rejected all comparisons or similitudes applied to God.

This sect are said to have been the first inventors of *scholastic divinity*, and are subdivided, as some reckon, into twenty different sects.

Secondly, the *Haschemians*; who were so named from their master *Aba Haschem Abel al Salem*. His followers were so much afraid of making God the author of evil, that they would not allow him to be said to create an *infidel*, because an *infidel* is a compound of *infidelity* and *man*, and God is not the creator of *infidelity*.

Thirdly, the *Nohámians*, or followers of *Ibrahim al Nedhám*, who imagined he could not sufficiently remove God from being the author of evil, without divesting him of his power in respect thereto, taught that no power ought to be ascribed to God concerning evil and rebellious actions: but this he affirmed against the opinion of his own disciples, who allowed that God could do evil, but did not because of its turpitude.

Fourthly, the *Jabedhians*, or followers of *Amru Ebn Bahr*, a great doctor of the *Montaxalites*, who differed from his brethren in that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature of fire, and that the fire would of itself attract them, without any necessity of their going into it.

Fifthly, the *Kadarians*, or followers of *Mabad al Jobni*. This sect deny *absolute predestination*; saying, that evil and injustice ought not to be attributed to GOD, but to man who is a free agent, and may therefore be rewarded or punished for his actions, which GOD has granted him power either to do or omit.

Sixthly, the *Jabarians*, who are the direct opponents of the *Kadarians*, denying free agency in man, and ascribing his actions wholly to GOD. The most rigid of this sect will not allow man to be said either to act or have any power at all, either *operative* or *acquiring*; asserting, that man can do nothing, but produces all his actions by *necessity*, having neither *power*, nor *will*, nor *choice*, any more than an inanimate agent: they declare that *rewarding* and *punishing* are also the effects of *necessity*, and the same they say of the imposing of commands.

Seventhly, the *Jamians*, the followers of *Jam Ebn Safwan*, who held the same doctrine with the *Jabarians*; and likewise maintained, that *Paradise* and *Hell* will vanish, or be annihilated after those who are destined thereto respectively shall have entered them, so that at last there will remain no existing Being besides GOD; supposing those words of the *Korán*, which declare that the inhabitants of *Paradise* and of *Hell* shall *remain therein forever*, to be *hyperbolical* only, and intended for corroboration, and not to denote an eternal duration in reality.

Eighthly, the *Schites*: this name is used peculiarly to denote those who maintain *Ali Ebn Ali Taleb* to be their lawful *Khalif*, or *Iman*, and that the supreme authority both in spirituals and temporals, of right belongs to his descendants.

Some

Some of these affirm, that GOD appeared in the form of *Ali*, and with his tongue proclaimed the most hidden mysteries of religion ; and some have gone so far as to ascribe Divine honours to him, and to expect his return in the clouds ; and having fixed this belief as an article of their faith, they keep a fine horse ready saddled &c. for him in the mosque of Cufa.

Others believe that he is concealed in a grotto near Cufa, where he will continue till the day of judgment, and then come forth to convert all people to the *Koran*.

Sale's Koran, vol. i. p. 83, 93, 94, 95, 96, 97, 99, 100, 111, 112, 114, 117, 120, 122, 126, 128, 137, 138, 141, 142, 145, 148, 150, 152, 153, 201, 202, 203, 204, 205, 211, 212, 213, 214, 216, 227.

Turkish Spy vol. vii p. 205.

Guthrie's Geographical Grammar. p. 580, 581.

Boulainvilliers' Life of Mahomet.

Bayley's Dictionary. vol. ii. [See Schite.]

The *modern Jews* are dispersed over every kingdom in the world ; and in spite of the miseries they have suffered, still overlook all nations, and consider themselves as the favourites of Heaven.

The *Jews* commonly reckon but thirteen articles of their faith. *Mamonides*, a famous Jewish Rabbi, reduced them to this number when he drew their confession about the end of the seventh century ; and it was generally received. All the *Jews* are obliged to live and die in the profession of these thirteen articles.

I. That GOD is the creator of all things ; that he guides and supports all creatures ; that he has done every thing ; and that he still acts, and shall act during the whole eternity.

E e 2

II. That

II. That *GOD is one*. There is no unity like his. He alone hath been, is, and shall be eternally our God.

III. That *GOD* is incorporeal, and cannot have any material properties ; and no corporeal essence can be compared with him.

IV. That *GOD* is the beginning and end of all things, and shall eternally subsist.

V. That *GOD* alone ought to be worshipped, and none but him is to be adored.

VI. That whatever has been taught by the *prophets* is true.

VII. That *Moses* is the father and head of all cotemporary doctors, and those who lived before, or shall live after him.

VIII. That the *law* was given by *Moses*.

IX. That the *law* shall never be altered, and *GOD* will give no other.

X. That *GOD* knows all the thoughts and actions of men.

XI. That *GOD* will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.

XII. That the *Messiah* is to come, though he tarry a long time.

XIII. That the resurrection of the dead shall happen when *GOD* shall think fit.

The *modern Jews* adhere still as closely to the *Mosaic* dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together
with

with a great variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are made not in Hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason whatever they eat must be dressed by *Jews*, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the *bible* into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the *Passover*. They acknowledge a two-fold law of God, a written and an unwritten one. The former is contained in the *Pentateuch*, or five books of Moses: the latter, they pretend, was delivered by God to Moses, and handed down from him by *oral tradition*, and now to be received as of *equal authority* with the former. They assert the perpetuity of their *law*, together with its perfection. They deny the accomplishment of the prophecies in the person of *Christ*; alledging, that the *Messiah* is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two *Messiahs*: one, *Ben-Ephraim*, whom they

they grant to be a person of a mean and afflicted condition in the world ; and the other, *Ben-David*, who shall be a victorious and powerful Prince.

Almost all the *modern Jews* are *Pharisees*, and are as much attached to tradition as their ancestors were ; and assert, that whoever rejects the *oral law* deserves death. Hence they entertain an implacable hatred to the *Caraites*, a sect among the *Jews*, who adhere to the text of Moses and the word of God ; rejecting the *Rabbinistical* interpretation and *cabala*. The number of the *Caraites* is small in comparison with the *Rabbins* : and the latter have so great an aversion to this sect, that they will have no alliance or even conversation with them. And if a *Caraites* would turn *Rabbinist*, the other *Jews* would not receive him.

The *modern Pharisees* are less strict than their ancestors with regard to food, and other austerities of the body. They formerly fasted the second and fifth day of the week ; and put thorns at the bottom of their robes, that they might prick their legs as they went along ; they lay upon boards covered with flint stones, and tied thick cords about their waists : but these mortifications were not observed always, nor by all. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits ; adding voluntary sacrifices to those which were commanded, and shewing themselves very exact in performing their vows. As to their doctrine, with the *Essenes*, they held *absolute predestination*, and with the *Sadduces*, *free will*. They believed with *Pythagoras*, the *transmigration of souls* ; especially those of people of virtue ; esteeming those who were notoriously wicked to be eternally miserable.

rable. As to less crimes, they held they were punished in the bodies which the souls of those who committed them were next sent into. According to this notion it was, that Christ's disciples asked him concerning the blind man, *Who did sin, this man or his parents, that he was born blind?* John ix. 2. And when the disciples told Christ that *some said he was Elias*, and others *Jeremias*, or one of the prophets; the meaning only can be, that they thought he was come into the world animated with the soul of *Elias*, *Jeremias*, or some of the old prophets *transmigrated* into him.

There are still some of the *Sadduces* in *Africa* and in several other places ; but they are very few in number ; at least, there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the *Samaritans*, who are zealous for the law of *Moses*, but are despised by the *Jews*, because they receive only the *Pentateuch*, and observe different ceremonies from theirs. They declare they are no *Sadduces*, but acknowledge the *spirituality* and *immortality* of the soul. There are of this sect at *Gaza*, *Damascus*, *Grand Cairo*, and in some other places of the *East*, but especially at *Sichem*, now called *Naplouse*, which is risen out of the ruins of the ancient *Samaria*, where they sacrificed not many years ago, having a place for this purpose on Mount *Gerizim*.

With regard to the *ten tribes*, the learned Mr. *Basnage* supposes they still subsist in the *East* ; and gives the following reasons for this opinion.—1st. *Salmanassar* had placed them upon the banks of the *Chaboras*.

ras, which emptied itself into the *Euphrates*. On the West was *Ptolemy's Chalcitis* and the city *Carra*. And therefore God has brought back the *Jews* to the country from whence the patriarchs came. On the East was the province of *Ganzan* betwixt the two rivers *Chaboras* and *Suocoras*. This was the first situation of the *tribes* : but they spread into the neighbouring provinces, and upon the banks of the *Euphrates*. 2d. The *ten tribes* were still in being in this country when *Jerusalem* was destroyed, since they came in multitudes to pay their devotions in the temple. 3d. They subsisted there from that time to the eleventh century, since they had their heads of the captivity and most flourishing academies. 4th. Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries. 5th. No new colony has been sent into the *East* ; nor have those which were there been driven out. 6th. The history of the *Jews* has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire—the various tempers of the governors—or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude, that the *ten tribes* are still in the *East*, whether God suffered them to be carried. If the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages and afflictions which they have passed through. In fine, says this *learned author*, if we would seek out the remains of the *ten tribes*, we must do it only on the banks of *Euphrates*, in *Persia*, and the neighbouring provinces.

It is impossible to fix the number of people the *Jewish nation* is at present composed of: but yet we have reason to believe, there are still near three millions of people who profess this *religion*, and, as their phrase is, are *witnesses of the unity of God in all the nations in the world*.

They always are expecting a glorious return, which shall raise them above all the nations of the earth. They flatter themselves this deliverance will speedily arrive, though they dare not fix the precise time.

Basnage's Hist. of the Jews, p. 110, 115, 227, 274, 467, 746, 747, 748
Broughton's Hist. Library, vol. i. p. 205, 221, 522.—vol. ii. p. 226, 245, 329
Collier's Hist. Dictionary, vol. ii. [See *Pharisees and Samaritans*]

The *Deists* are spread all over *Europe*, and have multiplied prodigiously among the higher rank in most nations; but the sentiments which are distinguished by this title, are rarely embraced among the common people.

The name of *Deists* is said to have been first assumed about the middle of the sixteenth century, by some gentlemen in *France* and *Italy*, in order to avoid the imputation of *Atheism*. One of the first authors who made use of this name was *Peter Viret*, a celebrated Divine; who, in a work which was published in 1563, speaks of some persons in that time who were called by a new name, that of *Deists*. These, he tells us, professed to believe a *God*, but shewed no regard to *Jesus Christ*, and considered the doctrines of the *apostles* and *evangelists* as fables and dreams.

The *Lord Edward Herbert, Baron of Cherbury*, who flourished in the seventeenth century, has been regarded as the most eminent of the *Deistical* writers, and appears to be one of the first who formed *Deism* into a system ; and asserted the *sufficiency, universality, and absolute perfection* of *natural religion*, with a view to discard all extraordinary revelation as useless and needless. He reduced this *universal religion* to five articles, which he frequently mentioned in his works.

I. That there is one supreme GOD.

II. That he is chiefly to be worshipped.

III. That *piety* and *virtue* are the principal parts of his worship.

IV. That we must repent of our sins ; and if we do so God will pardon us.

V. That there are rewards for good men, and punishments for bad men, in a future state.

The *Deists* are classed by some of their own writers into two sorts—*mortal* and *immortal Deists*.—The latter acknowledge a *future state*—the former deny it, or at least represent it as a very uncertain thing.

The learned *Dr. Clark*, taking the denomination in the most extensive signification, distinguishes *Deists* into four sorts.—The first are, such as pretend to believe the existence of an infinite, eternal, independent, intelligent Being ; and who, to avoid the name of *Epicurean Atheists*, teach also, that this *supreme Being* made the world ; though at the same time they agree with the *Epicureans* in this, that they fancy God does not at all concern himself in the

the government of the world, nor has any regard to, or care of, what is done therein.

The second sort of *Deists* are those who believe not only the being, but also the providence of God, with respect to the natural world ; but who not allowing any difference between moral good and evil, deny that God takes any notice of the morally good and evil actions of men ; these things depending, as they imagine, on the arbitrary constitution of human laws.

A third sort of *Deists* there are, who believe in the natural attributes of God, and his all-governing providence, and have some notion of his moral perfections also ; yet deny the immortality of the soul, believing that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things.

A fourth, and the last sort of *Deists* are, such as believe the existence of a *supreme Being*, together with his providence in the government of the world, as also all the obligations of natural religion ; but so far only as these things are discoverable by the light of nature alone, without believing any Divine revelation.

Many of the *modern Deists* in *Europe* are said to be of that class who deny the immortality of the soul, and any future state of existence.

Leland's View of Deistical Writers, vol. i. p. 2, 3.

Broughton's Hist Library, vol. i. p. 316.

Voltaire's Universal History, vol. ii. p. 259.

A short View of the different Religions of the several People and Kingdoms of the habitable World.

1st. RELIGIONS OF EUROPE.

EAST AND WEST GREENLAND. The *Greenlanders* believe the immortality of the soul, and the existence of a spirit called *Thorngarsuk* : the *Angukuts*, or Priests, who are supposed to be his immediate successors, form very different opinions with regard to his nature, form, and place of residence : they suppose all the elements are filled with spirits, from which every *Angukut* is supplied with a familiar spirit called *Thorngak*, who is always ready when summoned to their assistance.

They pretend to cure diseases by spells and charms, to converse with their God *Thorngarsuk*, and to promulgate his commands.*

DENMARK, The *Lutheran religion* is uni-
NORWAY, versally embraced in these king-
SWEDEN. doms ; excepting that at *Livonia* in *Sweden*, there are a number of *Papists*, and at *Copenhagen* in *Denmark*, there is a church allowed for the French refugees ; and at *Glukstar* a few Popish families have been permitted the use of a chapel.†

LAPLAND. The *Laplanders* believe in a good and evil Principle, which they suppose to be at constant variance, and the prevalence of either, productive of the happiness or misery of mankind.

They

* Jones's Universal Grammar. Vol. i. p. 134.

† Broughton. Vol. ii. p. 323.

They believe a *Metempsychosis*, or transmigration of souls, and pay their adoration to certain *Genii*, who they suppose inhabit the air, mountains, lakes, &c. They also place an implicit faith in magic; and their magicians, who are a peculiar set of men, make use of what they call a drum, made of the hollowed trunk of a fir, pine or birch tree, one end of which is covered with a skin; on this they draw, with a kind of red colour, the figures of their own gods, as well as of *Jesus Christ*, the *apostles*, the sun, moon and stars, birds, and rivers; on these they place one or two brass rings, which, when the drum is beaten with a little hammer, dance over the figures; and, according to their progress the forcerer prognosticates.*

RUSSIA. The established religion is that of the *Greek Church*. This church, according to its original constitution, is governed by four Patriarchs, viz. those of Alexandria, of Jerusalem, of Antioch, and of Constantinople; the latter of which, assumes to himself the title of *universal* or *œcumenical* Patriarch, on account of his residing in the imperial city, and having a larger jurisdiction than the rest.†

The conquered provinces retain the exercise of their own religion; and such is the extent of this vast empire, that many of its inhabitants are *Mahometans*, and there are many *Pagans* in the uncultivated provinces.‡

SCOTLAND. The established religion is the *Presbyterian*, which was introduced into this country by *John Knox*, a disciple of *Calvin*, in the year 1561,

* Guthrie, p. 96. † History of Religion, Number iv. p. 250.

‡ Guthrie, p. 124.

1561,* and still continues, being most agreeable to the genius and inclination of the people.†

The Dissenters in *Scotland* consist of the *Episcopalians*, a few *Quakers*, *Roman Catholics*, and other sects, who are denominated from their preachers.‡

ENGLAND. The established religion in this kingdom is that of a *Protestant Episcopacy*. The sovereigns of England, ever since the reign of Henry the Eighth, have been stiled, the Supreme Heads of the Church. And the Church of England under the monarchical power over it, is governed by two Archbishops, and twenty-four Bishops. The Archbishops are dignified with the address of Your Grace. The Archbishop of Canterbury is the first peer of the realm, as well as metropolitan of all England. The Bishops are addressed, Your Lordships ; and stiled, Right Reverend Fathers in God ; and precede as Barons, on all public occasions,

The dignitaries of the Church of England, such as Deans, Prebends, and the like, have generally large incomes. England contains about sixty Arch-deacons, whose business it is to visit the churches twice or thrice every year. Subordinate to them are the rural Deans, formerly stiled Arch-presbyters, who signify the Bishop's pleasure to his clergy, the lower class of which consists of Priests and Deacons.

The thirty-nine articles of the Church of England are *Calvinistical* ; yet there are not many of the established church who think they are strictly and conscientiously bound to believe the doctrinal parts
of

* Robertson's Hist. of Scotland, vol. i. p. 251.

† Jones's Grammar, vol. i. p. 242. ‡ Guthrie, p. 162.

of these articles, which they are obliged to subscribe before they can enter into holy orders.

The Dissenters in England are very numerous ; the principal denominations are the *Presbyterians*, *Independents*, *Baptists*, *Quakers*, and *Methodists*. The *Methodists* are divided into different parties, and form large societies. There is also a large number of *Arians*, *Socinians*, *Deists*, and other subordinate denominations. And many families in *England* still profess the *Roman Catholic* religion ; and its exercise is under very mild and gentle restrictions.*

WALES. The established religion is that of the Church of England ; but some ancient families are *Roman Catholics*.†

IRELAND. The established religion is similar to that of England ; and there are as many denominations, particularly *Presbyterians*, *Quakers*, *Baptists*, and *Methodists*.

FRANCE. The established religion in this kingdom is *Roman Catholic*, in which their Kings have been so constant that they have obtained the title of *Most Christian* ; and the Pope, in his bull, gives the King of *France* the title of *Eldest Son of the Church*. The *Galacian* clergy are, however, more exempt than others who profess the *Romish* religion from the Papal authority ; their church confines the Pope's power entirely to things relating to salvation ;|| and has several antient rights, which they have taken care never to relinquish. The Pope never can excommunicate the *King of France*, or absolve

* Guthrie, p. 211, 212, 213. † *ibid.* p. 377. || *ibid.* p. 415.

solve any of his subjects from their allegiance : he is not allowed to be superior to an œcumenical or general Council : and they assert, that infallibility is lodged, not in the Pope, but in a general Council only.*

The *Hugonots* in *France*, who were formerly oppressed with heavy persecutions, enjoy a good degree of religious liberty at present.†

The *Roman Catholics* in this kingdom are divided into several denominations ; among whom the *Janse- nists*, *Quietists*, and *Botignomists* are chief.||

Deism prevails greatly among those of high rank.

UNITED PROVINCES. The *Dominant* sect of Christians in these *Provinces* are those who are called the *Reformed Church*. They are severe *Cal- vinists*, who maintain the doctrine of the *Synod of Dort*.

Roman Catholics, amongst whom are the *Janse- nists*. They are in proportion to the inhabitants of the *Provinces* as two to three.

The *Remonstrants* or *Arminians*, who only have churches in *Holland*, *Utrecht* and *Friesland*. The greatest part of them are inhabitants of *Holland*, principally *Amsterdam*, *Rotterdam* and *Geuda*.

Lutherans, are a very great and increasing number.

Baptists, divided into several sects, are mighty and numerous. Those who are called *Menonites* approach nigh to the *Reformed Church*. The *Bap- tists* are generally *Unitarians*, loving and practising *universal toleration*.

Collegiants,

* Hist. Religion, Number vi. p. 256. † Sile's Sermon, p. 53.

|| Jones. Vol. i. p. 577.

Coll giants, formed by the persecution of the *Remonstrant* ministers in 1619. They have no peculiar minister, but every one learns and preaches what he thinks useful : at present they are only in *Holland*.

Quakers, with us are a small number.

Hernbutters, and at Amsterdam, *Persians*, and members of the Grecian church ; to which add many thousand *Jews*.

There is at present, notwithstanding the rigid *Placards* against the *Roman Catholics* and *Socinians*, a prevailing spirit of candor and Catholicism among the different denominations.

The ministers of the gospel belonging to the *Dominant church*, are maintained by the civil magistrate ; those of the *Dissenters*, by their own churches, who have acquired funds for various purposes, by gifts, testaments, legacies, and donations of private men.

Deism, in the worst sense of the word is not common in this country. Few men, who love to be called philosophers ; some profligates, and boys, constitute this class. *

AUSTRIAN & FRENCH NETHERLANDS.

The established religion here is the *Roman Catholic* ; but *Protestants* and other denominations are not molested.†

GERMANY. The *Roman Catholic*, *Lutheran*, and *Calvinistical* religions, are professed in this empire.

* Extract of a letter from a Gentleman of character in *Holland* to his friend in *America*.

† Guthrie, p. 444.

pire. The inhabitants of Austria, Barbaria, and the Spiritual Electorates, and some other places, are *Roman Catholics*. Those of Mecklenburgh, Holstein, Brandenburg, Saxony and Pomerania, *Lutherans*. The Hessians, and the people in the south of Franconia, *Calvinists*. The rest of the empire is a mixture of all these denominations †.

The present Emperor of Germany has granted a most liberal religious toleration, and suppressed most of the religious orders of both sexes, as useless to society.*

PRUSIA. The established religions in this kingdom are the *Lutheran* and *Calvinistic*—chiefly the former; but *Roman Catholics*, *Baptists*, and other denominations are here tolerated.†

BOHEMIA. Though *Popery* is the established religion of this place, yet there are many *Protestants*, who are now tolerated in the free exercise of their religion; and some of the *Moravians* have embraced the doctrines of Count Zinzendorf; which have been propagated in several parts of the globe.‡ In order to extend this denomination, the Count sent his fellow-labourers thro'out the world. He himself has been over all *Europe*, and at least twice to *America*. ||

HUNGARY. The established religion of the Hungarians is the *Roman Catholic*, though the major part of the inhabitants are *Protestants* and *Greeks*, who now enjoy the full exercise of their religious liberties.§

TRANSYLVANIA,

† Jones, vol. i. p. 465. * Guthrie, 476. † *ibid.* p. 476.

‡ 480. || Rimus's Hist. of the Moravians, p. 25.

§ Guthrie, 484.

TRANSYLVANIA, *Roman Catholics, Lutherans, Calvinists, Socinians, Arians, Greeks, Mahometans, and other sects,*

enjoy their several religions in *Transylvania*.

The *Sclavonians* are zealous *Roman Catholics*; though *Greeks* and *Jews* are tolerated.*

The religion of the *Croats* is similar to that of the *Transylvanians* and *Sclavonians*, who are their neighbours.†

POLAND. The number of *Protestants*, consisting of *Lutherans* and *Calvinists*, in their republic, is very considerable; and when these are joined to the *Greek Church*, the whole are called *Dissidents*. At the same time, the *Polish* nobility and the bulk of the nation, are tenacious of the *Roman Catholic* religion.

The *monasteries* in this country are, by some writers, said to be five hundred and seventy-six, and the *nunnaries* one hundred and seventeen, besides two hundred and forty-six seminaries or colleges, and thirty-one abbeys.

No country has bred more *Deists* and *Freetinkers* in religious matters than *Poland*.‡

SWITZERLAND. *Calvinism* is said to be the religion of the *Protestant Swisses*: but this must chiefly be understood with respect to the mode of church government; for in some doctrinal points they are far from being *Calvinists*.

Zuinglius was the apostle of Protestantism in *Switzerland*.|| G g 2 SPAIN.

* Guthrie, p. 486. † p. 486. ‡ p. 493. || p. 507.

SPAIN. The *Spaniards* are strict *Roman Catholics*, and their King is distinguished with the epithet of *Most Catholic*.*

The *Inquisition*, a tribunal which it is said was erected about the year 1212, by *Dominic*, a *Spaniard*, and intended for the extirpation of those who were supposed to entertain erroneous opinions, formerly reigned here in all its horrors.† At present its penalties are greatly lessened; but though disused it is not abrogated. It appears, however, that the power of the clergy has been greatly lessened of late years.‡ A royal edict has been issued to prevent the admission of noviciates into the different convents without special permission; which has a great tendency to reduce the monasteries in this kingdom: for which purpose the King has published an ordinance, containing twenty-five articles; to which is added, a list of the convents to be suppressed, or united to others.||

Before the suppression of the *Jesuits*, the King of *Spain*, as well as the King of *France* and the government of *Naples*, threatened to take some steps fatal to the Court of *Rome*. *Venice* proposed to reform their religious communities, without paying any attention to the *Holy See*; so that no *Pope* was ever elected in more tempestuous times than the late *Pontiff Gonganeli*; but after he had suppressed this religious order, the Kings and the Venetian state immediately accommodated the disputes which had subsisted so long between them and the Court of *Rome*.§

PORTUGAL.

* Guthrie. p. 517. † Limborch's Hist. of the Inquisition, p. 60.
 ‡ Guthrie, p. 517. || London Town and Country Magazine, 1784, p. 49. § Ganganelli's Letters, vol. i. p. 19 44.

PORTUGAL. The established religion of this country is the *Roman Catholic*, in the strictest sense. But the *Pope's* authority in Portugal, has been of late so much curtailed, that it is difficult to describe the religious state of this country.

The royal revenues are greatly increased at the expence of the religious institutions in this kingdom.*

Before the election of the late *Pontiff Ganganelli*, Portugal was about to choose a Patriarch, and lay aside all communication with the *Pope*; but he took the first steps to an accommodation with Portugal, and succeeded in re-establishing the antient friendship which had subsisted between the two Courts.†

ITALY. The religion of the *Italians* is the *Roman Catholic*; from hence it spread over *Europe*. The *ecclesiastical* government of the Papacy has employed many volumes in describing it.‡ The *Cardinals*, who are next in dignity to the *Pope*, are seventy, in allusion to the seventy disciples of our Saviour, and are chosen by the *Roman Pontiff*.—These Cardinals elect the *Pope*; which election is determined by the plurality of voices. The election of a *Pope* is followed by his coronation; and this ceremony is performed in the *Lateran* church, where they put a *triple crown* upon his head. The provinces which depend on the *Holy See* are governed by *Legates*; and there are few countries where the *Pope* has not ambassadors, who are stiled *Nuncios*.

The title given to the *Pope* is, *His Holiness*, and the *Cardinals* have that of *Emminence*.

All

* Guthrie, p. 530.

† Guthrie, p. 593.

‡ Ganganelli's Letters, p. 19, 21.

All the numerous ecclesiastics, and religious orders who profess the *Roman Catholic* religion, are under the *Pope* ; and every one of these orders has its General at Rome ; by whom, the *Pope* is acquainted with every thing which passes in the world.*

At present the *Papal* authority is evidently at a low ebb,† and is not respected as it was formerly. The celebrated *Pope Ganganelli*, who has been stiled the *Phoenix of Ages*,‡ after the maturest deliberation, signed a brief on the 21st July, 1773, which suppressed the famous order of the *Jesuits*, who have been the warmest assertors of the *Papal* power, and whose cabals and intrigues have made them formidable for ages to every Court in *Europe*, and enabled them to establish a powerful, well-regulated sovereignty in another hemisphere.||

As the *Jesuits* had a great share in the education of youth, the shutting up their schools might have proved of bad consequences if this Pontiff had not prevented it. After having sketched out a plan of education, worthy of the greatest master, he cast a rapid eye upon some *Priests* and *Friars*, who by their talents and example were capable of replacing the *Jesuit* teachers, and immediately instituted them Professors ; so that, to the astonishment of *Rome*, there seemed to be scarce an interval between the departure of *Jesuits* and the coming of their successors.§

In the *Roman Catholic* kingdoms, *Rome* has no administration but what is purely spiritual : it is only in

* Barclays Dictionary. [See Pope]

† Guthrie, p. 563. ‡ Stiles's Sermon, p. 12.

|| Paraguay, in South America.

§ Ganganelli's Letters, vol. i, p. 2, 43, 44.

in the ecclesiastical state that she has any temporal authority.*

Persons of all denominations live unmolested in *Italy*; provided no gross insult is offered to their worship.† Even the Jews are allowed the full exercise of their religion in the heart of Rome;‡ and the professors of a religion which once stigmatised all others as unworthy the sacred rights of humanity, now openly avow the liberal sentiments of mildness, forbearance, and moderation.¶ The famous Pontiff above-mentioned observes in his letters, “That every impetuous zeal which would bring down fire from Heaven excites only hatred: A good cause supports itself, so that religion needs only produce its proofs, its traditions, its works, and its gentleness, to be respected: Christianity of itself overthrows every sect which may be inclined to schism, or which breathes a spirit of animosity.”§

Deism prevails greatly among the politer part of the inhabitants of this country.**

TURKEY in EUROPE.

Containing	{	DANUBIAN PRO-	The established religion in these parts is the <i>Mabometan</i> ; the <i>Turks</i> profess that of the sect of <i>Omar</i> .—
		VINCES, LITTLE	
		TARTARY,	
		GREECE.	

There is no ordination among their clergy :—Any person may be a Priest who pleases to take the habit, and

* Ganganelli's Letters, vol. ii. p. 208.

† Guthrie, p. 563.

‡ Ganganelli's Letters, vol. ii. p. 138.

¶ London Magazine, 1784. p. 8.

§ Ganganelli's Letters, vol. i. p. 130 131.

** History of Religion, No. iv. p. 176.

and perform the functions of his order ; and may lay down his office when he pleases. Their chief Priest or *Mutti* seems to have great power in the state.* He is stiled by the *Mahometans* the *Maker of Laws*; *Giver of Judgments*, and *Prelate of Orthodoxy*.† *Friday* is the day set apart by *Mahomet* for the observance of religious worship. This day was pitched upon in order to distinguish his followers from the *Jews* and *Christians*.‡

There are large numbers of the *Greek Church* in the *Turkish* dominions ; and also some *Armenians* and *Jews*.

EUROPEAN ISLANDS.

ICELAND. The only religion which is tolerated in this *Island* is the *Lutheran*.||

ORCADES, The religion of these Islands is
HEBRIDES, & *Protestant*, according to the
SHETLAND. discipline of the Church of
Scotland : but the *Roman Catholic* religion prevails among some of the natives of the *Hebrides* §

SCANDINAVIAN ISLANDS. These Islands being peopled either from *Sweden*, *Denmark*, or *Norway*, profess the *Lutheran* religion.**

MAJORCA, The inhabitants of these *Islands*
MINORCA, profess the *Roman Catholic* reli-
 and **YVICA.** gion.

CORSICA,

* Guthrie, p. 579.

† Broughton, vol. ii. p. 147.

‡ Sale's *Koran*, vol. i. p. 199.

|| Guthrie, p. 71.

§ *ibid.* 141, 142.

** Broughton, vol. ii. p. 326.

CORSICA, The inhabitants of these *Islands*
 SARDINIA. are *Roman Catholics* ; and it is
 said, that in *Sardinia*, the peo-
 ple will dance, and sing profane songs in their churches, immediately after divine worship.

SICILY, The *Roman Catholic* religion is pro-
 MALTA. fessed in these *Islands*, and is so es-
 sential to the order of the *Knights*
 of Malta, that no person of a different persuasion
 can be admitted into it.

AZORES. These *Islands* being inhabited by the
 Portuguese, profess the *Romish* religion, as established
 in the kingdom of *Portugal*.

CANDIA, The established religion of these
 CYPRESS, and the other *Islands* under the
 RHODES. *Turks*, is *Mahometanism* ; but
 there are numbers of *Christians*
 who profess the tenets of the *Greek Church*.*

H h

2d. RELIGIONS

* Broughton. Vol. ii. p. 327.

2d. RELIGIONS OF ASIA.

TURKEY in ASIA.

Containing { PART OF ARABIA,
 SYRIA,
 PALESTINE,
 NATOLIA,
 MESOPOTAMIA,
 TURCOMANIA,
 GEORGIA,

The *Mahometan* is the established religion of these countries ; but there a number of *Jews* (especially in Palestine) intermixed : and many Greek Christians, Armenians, Jacobites, Maronites, Nestorians and Melchites. All denominations are tolerated in many parts of the Turkish dominions.*

TARTARY. { RUSSIAN,
 CHINESE,
 MOGULIAN,
 INDEPENDENT.

The religion of this country partakes of the *Mahometan*, the *Gentoo*, the *Greek*, and even the *Po-pish*. Some of them worship little rude images dressed up in rags. Each has a deity, with whom they make very free when matters do not go according to their own mind.

The inhabitants of *Tibet*, a large tract of *Tartary*, worship the *Grand Lama*. Another religion which is very prevalent among the Tartars is that of *Schamanism*.—The professors of this religious sect believe in one supreme God, the creator of all things. They believe that he loves his creation, and all his creatures ; that he knows every thing, and is all-powerful ; but that he pays no attention to the particular actions of men, being too great for them to be able

to offend him, or to do any thing which can be meritorious in his sight. They are all firmly persuaded of a future existence :—They also maintain, that the supreme Being has divided the government of the world, and the destiny of men among a great number of subaltern Divinities under his command and controul, but who, nevertheless, generally act according to their own fancies ; and, therefore, mankind cannot dispense with using all the means in their power for obtaining their favour. They likewise suppose, that, for the most part, these inferior Deities abominate and punish premeditated villainy, fraud and cruelty.*

A band of *Tartars* in *Siberia*, have in every hut a wooden idol termed, in their language, *Sbetan*, to which they address their prayers for plenty of game in hunting, promising to give it, if successful, a new coat or bonnet.†

KAMTCHATKA. The inhabitants of this peninsula acknowledge many malevolent Deities, having little or no notion of the good Deity. They believe the air, the water, the mountains, and the woods to be inhabited by malevolent Spirits, whom they fear and worship.‡

The method which the *Empress of Russia* takes to convert her Pagan subjects in *Kamtchatka*, is to exempt from taxes, for ten years, such as profess the Christian religion. The *Pagan Kamtjchodates* believe the immortality of the soul.§

H h 2

CHINA.

* Guthrie. p. 596. † Kaim's Sketches, vol. iv. p. 176.

‡ P. 142. § P. 275.

CHINA. Besides the worship of the *Grand Lama*, the religion of China is divided into three sects. 1st. The followers of *Laokium*, who lived five hundred years before *Christ*, and taught, that *God* was corporeal. They pay divine honours to the philosopher *Laokium*; and give the same worship, not only to many Emperors who have been ranked with the Gods, but also to certain Spirits under the name of *Xamte*, who preside over every element. They call this sect that of the *Magicians*, because the learned of it addict themselves to *Magic*, and are believed to have the secret of making men immortal.

2d. The worshippers of *Foe*, who flourished a thousand years before our *Saviour*, and who became a God at the age of thirty years. He is represented shining in light, with his hands hid under his robes, to shew that he does all things invisible. The Doctors of this sect teach a double law, the one *external*, the other *internal*. According to the *external law*, they say, that all the good are recompensed, and the wicked punished, in places destined for each. They enjoin all works of mercy; and forbid cheating, impurity, wine, lying and murder, and even the taking life from any creature whatever.

The *interior* doctrine of this sect, which is kept secret from the common people, teaches a pure, unmixed *atheism*, which admits neither rewards nor punishments after death,—believes not in a Providence, or the immortality of the soul,—acknowledges no other God but the *Void* or Nothing,—and which makes the supreme happiness of mankind to consist in a *total inaction*, an *intire insensibility*, and a *perfect quietude*.*

3d. A

* History of Ignatius, vol. ii. p. 98, 99, 100.

3d. A sect which acknowledges the philosopher *Confucius* for its master, who lived five hundred years before our *Saviour*. This religion, which is professed by the *literati* and persons of rank in *China* and *Tonquin*, consists in a deep inward veneration for the *God or King of Heaven*, and in the practice of every *moral virtue*. They have neither temples nor Priests, nor any settled form of external worship: every one adores the supreme Being in the way he himself thinks best.*

The *Chinese* also honour their dead ancestors; burn perfumes before their images; bow before their pictures; and invoke them as capable of bestowing upon them all temporal blessings.†

MOGUL'S EMPIRE. The original inhabitants of *India* are called *Gentoo*s, or, as others call them, *Hindoos*. They pretend that *Brumma*, who was their legislator both in politics and religion, was inferior only to God; and that he existed many thousand years before our account of the creation. The *Bramins*—for so the *Gentoo* Priests are called—pretend, that he bequeathed to them a book, called the *Vidam*, containing his doctrines and instructions;—and that though the original is lost, they are still possessed of a commentary upon it, called the *Shah-stah*, which is wrote in the *Shanscrita* language, now a dead language and known only to the *Bramins*, who study it. The foundation of *Brumma's* doctrine consisted in the belief of a supreme Being, who has created a regular gradation of beings, some superior, and some inferior, to man;—in the immortality of the soul, and a future state of rewards and punishments,

* *Krim.* Vol. iv. p. 189. † *Hist. of Ignatius*, vol. ii. p. 493.

punishments, which is to consist of a transmigration into different bodies, according to the lives they have led in their pre-existent state. From this it appears more than probable, that the *Pathegorian Metempsychosis* took its rise in *India*.*

The necessity of inculcating this complicated doctrine among the lower ranks, induced the *Bramins* to have recourse to sensible representations of the *Deity* and his attributes ; so that the original doctrines of *Brumma* were changed into idolatry : and though the established religion in the *Mogul's Empire* is *Mahometanism*, there are various sects of *Pagans*—as the *Banians*, the *Persees*, and the *Faquirs*. The *Banians* believe a transmigration of souls ; and therefore have hospitals for beasts, and will by no means deprive any animal of life. But of all living creatures they have the greatest veneration for the Cow, to whom they pay a solemn address every morning. Of these *Banians* there are reckoned in *India* about twenty-four different sects. The *Persees* are the posterity of the antient *Persians*, and worship the element of fire : besides which they have a great veneration for the Cock. The *Faquirs* are a kind of *Monks*, and live very austere, performing many severe acts of mortification. Some continue for life in one posture ; some never lie down ; some have their arms always raised above their heads ; and some mangle their bodies with knives and scourges. Most of the *Indians* believe the river *Ganges* has a sanctifying quality, for which reason they often wash themselves in it. There are many *Jews* and *European Christians* in the *Mogul's dominions*.†

THE

* Guthrie, p. 313. † Kaim, vol. iv. p. 19.

‡ Broughton, vol. ii. p. 328.

THE PENINSULA OF INDIA WITHIN THE GANGES. The inhabitants of this tract of land are generally *Mahometans*; but the natives of the inland parts worship the sun, moon and other idols. In some parts, they look upon the first creature they meet in the morning as the proper object of worship for that day, except it be a Crow, the very sight of which is enough to confine them to their houses for the whole day. In the sea-port towns there are a number of *Jews* and *European Christians*. ||

THE PENINSULA OF INDIA BEYOND THE GANGES. The inhabitants of this *peninsula* are generally *Pagans*. The *Siamites* hold, all nature is animated by a rational soul; that the soul transmigrates through many states, and is then confined to a human body to be punished for its crimes. They hold nine degrees of felicity and punishment. *

In the kingdom of Pegu, they have a kind of religious veneration for Apes and Crocodiles, believing those persons very happy who are devoured by them. *Mahometanism* prevails in some parts, but mixed with many *Pagan* rites and ceremonies. †

When the Kings of this part of India are interred, a number of animals are buried with them, and such vessels of gold and silver as they think can be of use to them in a future state. ‡

ARABIA, (*That part which is not included in Turkey.*) The wandering tribes in the southern and inland parts acknowledge themselves as the subjects of no foreign power; but have preserved their independence.

|| Broughton, vol. ii. p. 328.

† Broughton, vol. ii. p. 328.

* Middleton, vol. i. p. 155.

‡ Guthrie, p. 618.

dependence from the earliest ages. Many of the wild *Arabs* still continue *Pagans*, though the people in general are *Mahometans*. *

PERSIA. The Persians are strict Mahometans, but of the sect of *Ali*. They differ from the *Turks* concerning the succession of *Mohammed*. The *Turks* reckon them thus : *Mohammed*, *Abubeker*, *Omar*, *Osman*, *Ali*. But the Persians reckon *Ali* to be the immediate successor of *Mohammed*. The *Gaurs*, who pretend to be the posterity of the ancient *Magi*, and still worship the fire, are said to be numerous in *Persia*, though tolerated in but few places. A combustible ground, about ten miles distant from *Baku*, a city in the north of *Persia*, is the scene of their devotions. It must be admitted, that this ground is impregnated with very surprising inflammatory qualities ; and contains several old little temples ; in one of which the *Gaurs* pretend to preserve the sacred flame of the universal fire, which rises from the end of a large hollow cane struck into the ground, resembling a lamp burning with pure spirits. †

The ASIATIC ISLANDS.

THE JAPAN ISLANDS. The worship of the *Japanese* is *Paganism*, divided into several sects :

I. The *Sinto*, who believe that the souls of good men are translated to a place of happiness next to the habitation of their Gods : But they admit no place of torment ; nor have they any notion of a Devil, but what animates the Fox, a very mischievous animal of that country. They believe the souls of the wicked, being denied entrance into Heaven, wander about to expiate their sins.

II. Those

* Guthrie, p. 618.

† *ibid* p. 640.

II. Those of the *Bubdo* religion believe, that in the other world there is a place of misery as well as of happiness, and that there are different degrees of both, proportioned to the different degrees of virtue and vice. When souls have expiated their sins, they are sent back to animate such vile animals as resembled them in their former state of existence : from these they pass into the bodies of more innocent animals ; and at last are again suffered to enter human bodies : after the dissolution of which, they run the same course of happiness or misery as at first. †

III. The *Siutto*, who admit of no ceremonies in religion. There are innumerable temples and idols in this island ; one temple in particular, contains thirty-three thousand three hundred and thirty-three idols. *

THE LADRONE ISLANDS, The inhabitants
and FORMOSA. of these islands
are all Pagans.

Those of *Formosa* recognise two Deities in company ; the one a male, god of the men ; the other a female, goddess of the women. The bulk of their inferior Deities are the souls of upright men, who are constantly doing good, and the souls of wicked men, who are constantly doing ill. §

The inhabitants of the *Ladrone Islands* believe Heaven is a region under the earth, filled with cocoa-trees, sugar-canes, and a variety of other delicious fruits ; and that Hell is a vast furnace constantly red hot ; those who die a natural death go straight to Heaven : They may sin freely if they can, but pre-

I i

serve

† Kaim, vol. iv. p. 130.

* Middleton, vol. i. p. 192.

§ Kaim, vol. iv. p. 153.

serve their bodies against violence; but war and bloodshed are their aversion.*

THE MOLUCCA ISLANDS. The inhabitants of these Islands, who believe the existence of malevolent invisible Beings, subordinate to the supreme benevolent Being, confine their worship to the former, in order to avert their wrath: and one branch of their worship is, to set meat before them, hoping, that when the belly is full, there will be less inclination to mischief.†

PHILLIPINE ISLANDS. The inhabitants of these Islands are generally *Mahometans* ‡

CELEBES. The inhabitants of this Island are professed *Mahometans*, who retain many *Chinese* ceremonies.§

The SUNDA ISLES.

BORNEO, SUMATRA, JAVA, &c. The inhabitants of these Islands, who reside on the sea-coast, are generally *Mahometans*; but the natives who reside in the inland parts are *Pagans*.|| The *Iduans*, a people in the Island of *Borneo*, believe, that every person they put to death must attend them as a slave in the other world. The worship of the inhabitants of *Java* is similar to that of the *Molucca* Islands.†

CEYLON.

* Kaim, vol. iv. p. 235.

† Middleton. [See Phillipines]

‡ Broughton, vol. ii. p. 330.

† *ibid* p. 190.

§ *ibid*. [See Celebes]

† Kaim, vol. iv. p. 152.

CEYLON. The inhabitants of this Island acknowledge an all-powerful Being, and imagine their Deities of a second and third order are subordinate to him, and act as his agents. Agriculture is the peculiar province of one, navigation of another. *Buddow* is revered as the mediator between God and man. Another of their favourite Deities is the tooth of a *Monkey*.*

MALDIVE ISLANDS. The inhabitants of these Islands are *Mahometans*, who retain many *Pagan* ceremonies.†

I i 2

3d. RELIGIONS

* Kaim, vol. iv. p. 152.

† Middleton, [See Maldives]

3d. RELIGIONS OF AFRICA.

EGYPT. The prevailing religion of this country is *Mahometanism*. There are also a number of *Jews*, and many Christians called *Coptics*,* who are subject to the *Alexanarian* Metropolitan. He has twelve *Bishops* under him, but no *Archbishops*. They have seven sacraments, viz — *Baptism*, the *Eucharist*, *Confirmation*, *Ordination*, *Faith*, *Fasting*, and *Prayer*. They circumcise their children before *baptism*, and ordain Deacons at seven years of age. They follow the doctrine of the *Jacobites* with regard to the *nature of Christ*, and *baptism by fire*.†

B A R B A R Y.

Containing, { MOROCCO, The inhabitants of these states
 { FEZ, are *Mahometans*. Many sub-
 { ALGIERS, jects of *Morocco* follow the te-
 { TRIPOLI, nets of *Hamet* one of their Em-
 { BARCA. perors, who taught, that the
 doctrines of *Hali* and *Omar*, and
 other interpreters of the law, were only human tra-
 ditions. There are also many persons in and about
Algiers, who differ from the other *Mahometans* in
 divers particulars. Some of them maintain, that to
 fast seven or eight months merits eternal happiness ;
 and that idiots are the elect of God. ‡

BILDULGERID, The religion pro-
 ZAARA, OR THE DESART. fessed in these
 countries is *Maho-*
metanism ; but there is scarce any sign of religion
 among

* Guthrie, p. 665. † Barclay's Dictionary. [See *Coptics*]

‡ Guthrie, p. 672.

among many of the people. There is a number of Jews scattered up and down in the best inhabited places in *Bildulgerid* *.

NEGROLAND. The inhabitants of this vast country are either *Mahometans* or *Pagans*. And some in the midland parts live altogether without any sign of religion. †

GUINEA. *Paganism* is the religion of this country. The *Negroes* on the Gold Coast believe a *supreme Being*, and have some ideas of the immortality of the soul; they address the Almighty by a fetish, or charm, as mediator, and worship two days in a week. They ascribe evil in general, and all their misfortunes to the Devil, whom they so fear, as to tremble even at the mention of his name. ‡ Those of the kingdom of *Benim* acknowledge a supreme Being, whom they call *Orisa*; but they think it needless to worship him, because being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the *Devil*, who they think is the cause of all their calamities. They do not think of any other remedy for their most common diseases, but to apply to a forcerer to drive him away. Such *Negroes* as believe in the Devil paint his image white. §

NUBIA. The inhabitants of this spacious country are either strict *Mahometans* or *Pagans*. ||

ETHIOPIA

* Broughton, vol. ii. p. 331.

† *Ibid.*

‡ Middleton, vol. i. p. 320.

§ Kaim, vol. iv. p. 142.

|| Broughton, vol. ii. p. 331.

ETHIOPIA SUPERIOR, OR ABYSSINIA.

This spacious empire contains a great mixture of people, of various nations, as *Pagans*, *Jews*, and *Mahometans* : but the main body of the natives are *Christians*, who hold the scriptures to be the sole rule of faith. Their Emperor is supreme, as well in ecclesiastical as civil matters. They use different forms of *baptism*, and keep both Saturday and Sunday as a *Sabbath*. They are circumcised, and abstain from swines flesh, not out of any regard to the *Mosaic* law, but purely as an ancient custom of their country. Their divine service consists wholly in reading the *scriptures*, administering the *Eucharist*, and hearing some *Homilies* of the fathers.*

ETHIOPIA INFERIOR. The numerous inhabitants of these countries are *Pagans*, excepting those of *Zanguebar*, *Ajan*, and *Abex*, who profess *Mahometanism*.†

LOWER GUINEA.

Containing,	{	LOANGO,	The inhabitants of these countries are <i>Pagans</i> . In the kingdom of <i>Loango</i> , the people entertain a faint notion of <i>God</i> , whom they call <i>Sambian Pongo</i> .‡
		CONGO,	
		ANGOLO,	
		BENGULA,	
		MANTAMAN.	

CAFFRARIA. The *Hottentots* believe in one supreme Being, called *Goanya Tequon*, or *God of Gods*. They place his residence beyond the moon, and suppose him a humane and benevolent Being ; but they have no mode of worshipping him, for which they

they give this reason, that he cursed our first parents for having offended him; and on this account they never paid him adoration since. They worship the *Moon* at full and change, and the *Gold Beetle*, which makes a saint of all he lights upon. Their evil Deity, whom they call *Tongoa*, is a crabbed, malicious, mischievous Being, to whom they ascribe all their misfortunes.*

AFRICAN ISLANDS.

MADAGASCAR. The inhabitants of this Island believe *God* to be the author of all good, and the Devil the author of all evil.† There are also some *Mabometans* in this Island; but here are no mosques, temples, nor any stated worship, except some of the inhabitants of this place offer sacrifices of beasts on particular occasions; as, when sick; when they plant yams or rice; when they hold their assemblies; circumcise their children; declare war; enter into new-built houses; or bury their dead. Many of them observe the *Jewish Sabbath*, and give some account of the sacred history, the creation and fall of man, as also of *Noah*, *Abraham*, *Jacob*, and *David*; from whence it is conjectured they are descended of *Jews*, who formerly settled here, though none knows how or when.‡

CAPE VERD ISLANDS, The inhabitants of
CANARY ISLANDS, these islands are
MADERAS. *Roman Catholics.* ||

ZOCOTRA.

* Middleton, vol. i. p. 384.

† p. 535.

‡ Guthrie, p. 680.

|| Broughton, vol. ii. p. 332.

ZOCOTRA. The inhabitants of this island are *Mahometans* of *Arab* extraction.

COMORA. The inhabitants of this island are *Negroes* of the *Mahometan* persuasion. *

4th. RELIGIONS

Guthrie. p. 6, 83.

THE INHABITANTS OF
THESE ISLANDS
ARE

ZOCOTRA.

4th. RELIGIONS OF AMERICA,

UNITED STATES.

NEW-ENGLAND.

PREVIOUS to an account of the present denominations in this part of America, a short sketch of the Aborigines will not perhaps, be unentertaining to some readers.

MASSACHUSETTS,
NEW-HAMPSHIRE,
RHODE-ISLAND,
CONNECTICUT,

The natives of *New-England* believed not only a plurality of Gods, who made and govern the several nations of the world, but they made Deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind : yet, they conceived one Almighty Being, who dwells in the *southwest* region of the Heavens, to be superior to all the rest : this Almighty Being they called *Kichtan*, who at first, according to their tradition, made a man and woman out of a stone, but upon some dislike destroyed them again ; and then made another couple out of a tree, from whom descended all the nations of the earth ; but how they came to be scattered and dispersed into countries so remote from one another they cannot tell. They believed their supreme God to be a *good Being*, and paid a sort of acknowledgement to him for plenty, victory, and other benefits.

But there is another power which they called *Hob-bamocko*, in English the *Devil*, of whom they stood in greater awe, and worshipped merely from a principle of terror.

The immortality of the soul was universally believed among them; when good men die they said their souls went to *Kichtan*, where they meet their friends, and enjoy all manner of pleasures; when wicked men die, they went to *Kichtan* also, but are commanded to walk away; and so wander about in restless discontent and darkness forever.*

At present the Indians in *New-England* are almost wholly extinct.†

MASSACHUSETTS. There are various denominations in this state, but the *Congregationalists* predominate. Those of *New-England*, generally regulate themselves according to the *Congregational Platform*. This *Platform* leaves the scripture to be the sole rule of faith, ordinances and discipline, as to what relates to authority and polity. It leaves each church with plenary unceded power; making the Councils and Synods advisory only. It was passed and received as the plan of public confederacy, which united the *Presbyterians* and *Independents* under the one common title of *Congregationalists*.

It was a fundamental principle of this union, that every voluntary assembly of Christians had power to form, organize and govern themselves; and in imitation of the apostolic churches, to gather and incorporate themselves by a public covenant, and to elect and ordain all their public officers.‡ There

* Neal's History of New-England, vol. i. p. 33, 34, 35.

† Belknap's History of New Hampshire, vol. i. p. 124.

‡ Stiles's Christian Union, p. 56, 65.

There are also in this state a number of *Episcopalians, Presbyterans, Baptists, Quakers, Hopkinsians, Universalists, Shakers, Deists, &c.*

NEW-HAMPSHIRE. The prevailing religion of this state is similar with that of the *Massachusetts*. And the other denominations are nearly the same; only it is said, there is a larger proportion of *Quakers*.

RHODE-ISLAND. This state was settled by some of the Antinomian exiles, on a plan of *entire religious liberty*: men of every denomination being equally protected and countenanced, enjoying all the honours and offices of government.

Many of the *Quakers* and *Baptists* flocked to this new settlement; and there never was an instance of persecution for conscience sake countenanced by the Governors of this state. *

There are at present in this state, a large number of *Quakers* and *Baptists* of different denominations; a few *Congregationalists, Moravians, Universalists, Hopkinsians, &c.*

The *Jews* have a synagogue in this state.

There are also a few in *Rhode-Island* who adhere to *Jemima Wilkinson*, who was born in *Cumberland*. It is said by those who are intimately acquainted with her, that she asserts, that in October 1776, she was taken sick and actually died, and her soul went to Heaven, where it still continues. Soon after, her body was re-animated with the spirit and power of *Christ*, upon which she set up as a public teacher, and declares she has an immediate revelation for all she delivers; and is arrived to a state of absolute perfection.

tion. It is also said she pretends to foretel future events, to discern the secrets of the heart, and to have the power of healing diseases : and if any person who makes application to her is not healed, she attributes it to their want of faith." She asserts, that those who refuse to believe these exalted things concerning her, will be in the state of the unbelieving *Jews*, who rejected the counsel of God against themselves ; and she tells her hearers, this is the eleventh hour, and this is the last call of mercy that ever shall be granted them : for she heard an enquiry in Heaven, saying, " Who will go and preach to a dying world ?" or words to that import : and she says she answered, " Here am I, send me ;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumes the title of the *Universal Friend of Mankind* ; hence her followers distinguish themselves by the name of *Friends*.*

CONNECTICUT. *Congregationalism* is the predominant religion of this state ; but a number of the *Connecticut* churches have formed themselves on the *Presbyterian* model according to *Scotland*.†

There is also a number of *Episcopalians*, *Baptists*, *Quakers*, *Hopkinsians*, *Universalists*, *Sandemanians*, *Leists*, &c.

NEW-YORK. The inhabitants of this state are generally *Protestants* of different persuasions,

as

* Brownell's *Enthusiastical Errors*, p. 5, 7, 9, 14.

† Stiles' *Christian Union*, p. 68.

as *Lutherans, Quakers, Baptists, Episcopalians, Dutch, Gallic and German Calvinists, Moravians, Methodists, &c.* who have all their respective houses of worship.

The *Jews* have a synagogue in this state.

It is ordained in the constitution of *New-York*, that the free exercise of religious worship, without discrimination or preference, shall forever be allowed to all mankind.

There is also a number of *Shakers* at *Nisquiunia* in this state.†

A gentleman of *New-York*, who lately visited a society of *Shakers* in *Acquakanoch*, whose congregation consisted of about ninety persons, was astonished at the facility with which they performed almost incredible actions: one woman, in particular, had acquired such an understanding in the principle of balance as to be able to turn round on her heel a full half hour, so swiftly, that it was difficult to discriminate the object. They are extremely reluctant to enter into conversation upon the principles of their worship, but content themselves with declaring, that they have all been very great sinners, and therefore it is that they mortify themselves by painful exercises.||

NEW-JERSEY. After the coming of the white people, the *Indians* in *New-Jersey*, who once held a plurality of Deities, supposed there were only three, because they saw people of three kinds of complexions, viz.—*English, Negroes, and themselves.*

It

† Guthrie, p. 720.

|| *Boston Gazette*, October 25, 1784.

It is a notion pretty generally prevailing among them, that it was not the same God made them who made us ; but that they were created after the white people : and it is probable they suppose their God gained some special skill by seeing the white people made, and so made them better : for it is certain they look upon themselves, and their methods of living, which they say their God expressly prescribed for them, vastly preferable to the white people, and their methods.

With regard to a future state of existence, many of them imagine that the *chichung*, i. e. the shadow, or what survives the body, will, at death, go southward, and in an unknown but curious place—will enjoy some kind of happiness, such as hunting, feasting, dancing, and the like. And what they suppose will contribute much to their happiness in the next state is, that they shall never be weary of those entertainments.

Those who have any notion about rewards and punishments in a future state, seem to imagine that most will be happy, and that those who are not so, will be punished only with privation, being only excluded from the walls of the good world where happy spirits reside.

These rewards and punishments, they suppose to depend entirely upon their behaviour towards mankind ; and have no reference to any thing which relates to the worship of the supreme Being.*

According

* This account is extracted from the Journal of the late pious Mr. Brainard, who formed a society of Christian Indians at *Gros-
weksung*, in *New Jersey*. [See Brainard's Life, p. 448, 449, 450.]

According to the present constitution of this state, all persons are allowed to worship God in the manner which is most agreeable to their own consciences. There is no establishment of any one religious sect, in preference to another ; and no Protestant inhabitants are to be denied the enjoyment of any civil rights, merely on account of their religious sentiments *

There are *Dutch*, *Gallic*, and *German Calvinists* in this state.† There is also a number of *Episcopalians*, *Presbyterians*, *Baptists*, *Quakers*, &c.

PENNSYLVANIA: The inhabitants of this state are of different religious denominations, especially *Quakers* ; it was from *William Penn*, a celebrated *Quaker*, that this place received its name. Civil and religious liberty in their utmost latitude, was laid down by this great man, as the only foundation of all his institutions. Christians of all denominations might not only live unmolested, but have a share in the government of this colony.‡

At present the *Quakers* have at least four places of worship in the city of *Philadelphia*. A number separated from the rest on account of political principles, maintaining defensive war, and have built an elegant plain meeting-house in *Arch-street*. They call themselves *free Quakers* ; but it is thought since the peace, they will reunite with the other *Friends*.

There are also in this city, three *Episcopal* churches, two *Roman-Catholic* chapels ; several *German* and *Dutch* churches, some of which are *Lutheran*, others *Calvinistical* ; one *Moravian* chapel ; one *Methodist* meeting ;

* Guthrie, p. 728.

† Stiles' Election Sermon, p. 54.

‡ Guthrie, p. 733.

meeting; three *Presbyterian* or *Congregational*; one *Baptist* church, *Calvinists*; part of this church who separated from the other, call themselves *Universalists*.

There is also a number of *Jews* in this state.†

DELAWARE. The religious denominations in this state, are said to be similar with those of *Pennsylvania*.

MARYLAND. The first European settlers of this state were chiefly, if not wholly, *Roman-Catholics*, and, like the settlers of New-England, their settlement was founded upon a strong desire of the unmolested practice of their own religion.*

Lord *Baltimore*, one of the most eminent of the settlers, established a perfect toleration in all religious matters, so that Dissenters of all denominations flocked to this colony.‡

At present there is here a larger proportion of *Roman Catholics* than in any of the other states.¶ Among the Protestants, *Episcopacy* is the predominant religion; but there are various other denominations.

VIRGINIA. The predominant religion in this state, is that of the *Church of England*; but all other denominations are tolerated.

Virginia contains fifty-four parishes and churches, thirty or forty of which have ministers, with chapels of ease in those of larger extent.‡

NORTH

† Extract of a letter from a Lady, who sometime resided in Philadelphia. * Universal Hist. vol. xl. p. 466 § Guttrie.

¶ Barclay's Dict. [See Maryland] ‡ Ibid. [See Virginia]

NORTH AND SOUTH CAROLINA. The predominant religion in these states, is *Episcopacy*; but there are various other persuasions; liberty of conscience being universally allowed.*

GEORGIA. According to the best account, the *Indian* natives of *Georgia* had some notion of an omnipotent Being, who formed man, and inhabited the sun, the clouds, and the clear sky. They likewise had some idea of his providence and power over the human race. It is even said, that they believed somewhat of a future state; and that the souls of bad men walk up and down the place where they died; but, that God, or, as they call him, the *Beloved*, chooses some from children, whom he takes care of, and resides in and teaches.†

At present *Episcopacy* is the predominant religion of this state.

There is a considerable number of *Dutch*, *Gallic*, and *German Calvinistical* churches, at *Ebenezer*, in *Georgia*.

There is also a number of *Methodists*. Here the Rev. Mr. *George Whitefield* founded an orphan-house; which is now converted into a college for the education of young men designed chiefly for the ministry; and through his zeal and pious care, this favourite seminary is at present in a thriving condition.‡

BRITISH AMERICA.

NOVA-SCOTIA. The established religion of this province is the church of *England*; but all

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sects

* Broughton. † Universal Hist. vol. xl. p. 464. ‡ Gutbries

sects of Christians are tolerated, and government so far encourages them as to render contracts between ministers and people binding. *Nova-Scotia* is settled by people from *New-England*, *Old-England*, and *Ireland*. These different people bring their peculiar modes and local attachments with them.— The greatest part of them were originally of the *Congregational*, or *Presbyterian* persuasion : but being scattered round the shores of this province in small villages, they have been unable to support the establishments of the gospel. Hence a number of illiterate men have stepped forth as the ministerial instructors of this people, and have proselyted many.

At the head of this class was the late Mr. *Henry Allen*, a man of natural good sense, and warm imagination. This man has journeyed nearly through the province, and by his popular talents made many converts. He has also published several treatises and sermons, in which he declares he has advanced some new things. He says, that the souls of all the human race are emanations, or rather parts of the one Great Spirit ; but that they individually originally had the powers of moral agents ; that they were all present with our first parents in *Eden*, and were actual in the first transgression. He supposes, that our first parents in innocency were pure spirits, without material bodies ; that the material world was not then made ; but in consequence of the fall man being cut off from God, that they might not sink into immediate destruction, the world was produced, and they clothed with hard bodies ; and that all the human race v^{ll} in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation for happiness of
immortal

immortal duration. He says, that the body of our Saviour was never raised from the grave, and that none of the bodies of men ever will be : but when the original number of souls have had their course on earth, they will all receive their reward or punishment in their original unembodied state. He supposed *baptism*, the *Lord's supper*, and *ordination*, matters of indifference.

These are his most distinguishing tenets, which he and his party endeavour to support by alledging, that the scriptures are not to be understood in their literal sense, but have a spiritual meaning. He has had such influence over his followers, that some of them pretend to remember their being in the garden of *Eden*. The moment of their conversion, they are so well assured of that, it is said some of them even calculate the age of their *cattle* by it.

Mr. *Allen* begun to propagate his sentiments about the year 1778 : he died 1783 ; and since his death his party much decline.

There is a considerable number of *Methodists*, or disciples of Mr. *Wesley*, in this province, and one or two societies of *Baptists*, who do not much differ from those of their name among us.

The number of *Episcopalian* clergy in this province, may be about nine ; *Presbyterians* and *Congregationalists*, seven.*

CANADA. The Indians of this continent have an idea of the supreme Being ; and they all in general agree in looking upon him as the First Spirit,
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* This account was given by an ingenious young Clergyman, who resided at *Nova-Scotia*, in the years 1782, 1783;

and the Governor and the Creator of the world. It is said, that almost all the nations of the *Algonquin* language, give this *sovereign Being* the appellation of the Great *Hare*. Some again call him *Michabou*, and others *Atabôcan*. Most of them hold the opinion, that he was born upon the waters, together with his whole court, entirely composed of four-footed animals, like himself; that he formed the earth of a grain of sand, which he took from the bottom of the ocean, and that he created man of the bodies of the dead animals. There are likewise some who mention a God of the waters, who opposed the designs of the Great *Hare*, or at least refused to be assisting to him. This God is according to some, the great *Tyger*. Lastly, they have a third called *Matcômek*, whom they invoke in the winter season.

The *Areskoui* of the *Hurons*, and the *Agreskousé* of the *Iroquois*, is in the opinion of these nations, the sovereign Being, and the God of war. These Indians do not give the same original to mankind with the *Algonquins*; they do not ascend so high as the first creation.—According to them there were in the beginning six men in the world, and if you ask them who placed them there, they answer you, they don't know.

The Gods of the Indians have bodies, and live much in the same manner with us, but without any of those inconveniences to which we are subject. The word *Spirit*, among them, signifies only a Being of a more excellent nature than others.

According to the *Iroquois*, in the third generation there came a deluge, in which not a soul was saved, so that in order to re-people the earth, it was necessary to change beasts into men. Besides

Besides the First Being, or the Great Spirit, they hold an infinite number of genii or inferior spirits, both good and evil, who have each their peculiar form of worship.

They ascribe to these Beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind. But they never address themselves to the evil genii, except to beg of them to do them no hurt.

They believe the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness which they hope to enjoy, is not believed to be the recompense of virtue only ; but to have been a good hunter, brave in war, &c. are the merits which entitle them to this Paradise,* which they and the other American natives figure as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil.†

Many of the Indian natives have been converted to Christianity ; and no accounts could be procured to ascertain how far some of their tribes now retain the sentiments above described.

The predominant religion in this province, at present, is the *Roman Catholic* ; but there are *Protestants* of different denominations.

SPANISH

* Charlevoix's Voyage to North-America, vol. ii. p. 141, 142, 143, 144, 145, 152, 153, 154, 155.

† Robertson's History of South-America, vol. i. p. 387.

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SPANISH AMERICA.

LOUISANIA. The natives of this part of *America*, most of them, have an idea of a supreme Being, whom they call the *Grand Spirit*, by way of excellence ; and whose perfections are as much superior to all other Beings, as the fire of the sun is to elementary fire. They believe this omnipotent Being is so good, that he could not do evil to any one, even if he inclined. That though he created all things by his will, yet he had under him spirits of an inferior order, who, by his power, formed the beauties of the universe ; but that man was the work of the Creator's own hands. Those spirits are, by the *Natches*, termed free servants or agents ; but at the same time they are as submissive as slaves. They are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that God Almighty was obliged to confine him ; and ever since, those aerial spirits do not commit so much mischief as they did before, especially if they are entreated to be favourable. For this reason the savages always invoke them when they want either rain or fair weather.

They give this account of the creation of the world, namely.—That God first formed a little man of clay, and breathed upon his work, and that he walked about, grew up, and became a perfect man ;—but they are silent as to the creation of women.*

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The greatest part of the natives of *Louisiana* had formerly their temples as well as the *Natches*, and in all these temples a perpetual fire was preserved §

The Christians inhabiting this place are *Roman Catholics*.

EAST AND WEST FLORIDA. The natives of this country believe a supreme benevolent Deity, and a subordinate Deity who is malevolent ; neglecting the former who they say does no harm ; they bend their whole attention to soften the latter, who they say torments them day and night.*

The *Apalachites* bordering on *Florida*, worship the sun, but sacrifice nothing to him which has life : they hold him to be the parent of life, and think he can take no pleasure in the destruction of any living creature : their devotion is exerted in perfumes and songs.†

The Spanish inhabitants of this country are *Roman Catholics*.

NEW MEXICO, INCLUDING CALIFORNIA. The inhabitants of this country are chiefly *Indians*, whom the *Spanish* missionaries have in many places brought over to Christianity.‡

In the course of a few years after the reduction of the *Mexican* empire, the sacrament of baptism was administered to more than four millions. Many of these profelytes, who were adopted in haste, either retained their veneration for their ancient religion in its full force,

§ Charlevoix Voyages, vol. ii. p. 273:

* Kalm's Sketches, vol. iv. p. 155. † *Ibid.* p. 216:

‡ Guibrie, p. 763.

force, or mingled an attachment to its doctrines and rites, with that slender knowledge of Christianity which they acquired. These sentiments the new converts transmitted to their posterity, into whose minds they have sunk so deep, that the Spanish ecclesiastics, with all their industry, have not been able to eradicate them. The religious institutions of their ancestors are still remembered, and held in honour by the Indians both in *Mexico* and *Peru*, and whenever they think themselves out of reach of inspection by the Spaniards, they assemble and celebrate their Pagan rites.*

OLD MEXICO, OR NEW SPAIN. The divinities of the native inhabitants of *Mexico* were cloathed with terror, and delighted in vengeance. The figures of serpents, of tygers, and of other destructive animals decorated their temples. Fasts, mortifications and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of their Gods. But of all offerings, human sacrifices were deemed the most acceptable.†

Notwithstanding the vast depopulation of *America*, a very considerable number of the native race still remains both in *Mexico* and *Peru*. Their settlements in some places are so populous as to merit the name of cities. In the three audiences into which *New Spain* is divided, there are at least two million of Indians; a pitiful remnant indeed of its ancient population! but such as still form a body of people superior in number to that of all the other inhabitants of this vast country.‡ In

* Robertson's Hist. S. America, vol. ii. p. 384, 385.

† Ibid. vol. ii. p. 302, 303, ‡ p. 351.

In consequence of grants bestowed upon *Ferdinand* of *Spain* by Pope *Alexander VI.* and *Julius II.* the Spanish Monarchs have become, in effect, the heads of the *Roman Catholic* American church. In them the administration of its revenues is vested — Their nomination of persons to supply vacant benefices, is instantly confirmed by the Pope. Papal bulls cannot be admitted into *America*; nor are they of any force there, until they have been previously examined and approved of by the Royal Council of the Indies; and if any bull should be surreptitiously introduced, and circulated in *America*, without obtaining that approbation, ecclesiastics are required, not only to prevent it from taking effect, but to seize all the copies of it, and transmit them to the Council of the Indies.*

The hierarchy is established in *America* in the same form as in *Spain*, with its full train of Archbishops, Bishops, Deans, and other dignitaries. — The inferior clergy are divided into three classes, under the denomination of *Cúras*, *Doctrineros*, and *Misioneros*. — The first are parish Priests, in those parts of the country where the Spaniards have settled. The second have the charge of such districts as are inhabited by Indians subjected to the Spanish government, and living under its protection. The third are employed in converting and instructing those fiercer tribes which disdain submission to the Spanish yoke, and live in remote or inaccessible regions to which the Spanish arms have not penetrated. So numerous are the ecclesiastics of all those various orders, and such the profuse liberality with

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which many of them are endowed, that the revenues of the church in *America* are immense. The worship of *Rome* appears with its utmost pomp in the *New World*.—Churches and convents there are magnificent and richly adorned; and on high festivals, the display of gold and silver, and precious stones, is such as exceeds the conception of an *European*.*

There are four hundred monasteries in *New Spain*.

PERU. The Sun, as the great source of light, of joy and fertility in the creation, attracted the principal homage of the native *Peruvians*. The moon and stars, as co-operating with him, were entitled to secondary honours. They offered to the sun a part of those productions, which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood; nor could they conceive that their beneficent father, the Sun, would be delighted with such horrid victims.†

At present there are several districts in *Peru*, particularly in the kingdom of *Quito*, occupied almost entirely by Indians ‡

Notwithstanding some of the native *Peruvians* still practise in secret their Pagan rites, the *Roman Catholic* is the prevailing religion in this place. From the

* Robertson's *Hist.* vol. ii. p. 377. † p. 309, 310. ‡ 351.

the fond delight the American Spaniards take in the external pomp and parade of religion, and from their reverence for ecclesiastics of every denomination, they have bestowed profuse donatives on churches and monasteries ; † and have conceived such an high opinion of monastic sanctity, that religious houses have multiplied to an amazing degree in the Spanish colonies.

It was observed in the year 1620, that the number of convents in Lima covered more ground than all the rest of the city.

The secular Priests in the New World are less distinguished than their brethren in Spain, for literary accomplishments of any species. But the highest ecclesiastical honours are often in the hands of the monastic orders, and it is chiefly to them that the Americans are indebted for any portion of science which is cultivated among them.*

The Spaniards form such an idea of the incapacity of the Indians, that a Council held at Lima decreed that they ought to be excluded from the sacrament of the Eucharist. And though Paul III. by his famous bull, issued in the year 1537, declared them to be rational creatures, entitled to all the privileges of Christians ; yet after the lapse of two centuries, during which they have been members of the church, very few are deemed worthy of being admitted to the holy communion.

From the idea which was entertained of their incapacity, when Philip the II. established the Inquisition in America, in the year 1570, the Indians

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† Robertson's History, vol. ii, p. 365.

* 381.

were exempted from the jurisdiction of that tribunal, and still continue under the inspection of their diocesans. Though some of them have been taught the learned languages, and have gone through the ordinary course of academic education with applause, their frailty is still so much suspected, that no Indian is either ordained a Priest, or received into any religious order.*

CHILI. The mountainous part of this country is still possessed by tribes of its original inhabitants. That part of Chili, which may properly be deemed a Spanish province, is a narrow district, extending along the coast from the desert of Atacamas to the island of Chiloe, above nine hundred miles.†

The *Roman Catholic* inhabitants have established divers seminaries in this place for the conversion of the natives; who, it is said, paid religious worship to the Devil.‡

TERRA FIRMA. The *Roman Catholic* is the established religion of this place, as well as in the other Spanish settlements in South America.

PARAGUAY. The Jesuits entered this country in the year 1586, they began by gathering together about fifty wandering families, who they persuaded to settle; and they united them in a little township. When they had made this beginning, they laboured with such indefatigable pains, and with such masterly policy, that they prevailed upon thousands of various dispersed tribes to embrace their religion; and these soon induced others to follow their example, magnifying

* Robertson's Hist. vol. ii. p. 286.

† p. 332.

‡ Broughton, vol. ii. p. 334.

magnifying the peace and tranquility they enjoyed under the direction of the fathers.

It is said that above three hundred and forty thousand families, several years ago, were subject to the Jesuits, living in obedience, and an awe bordering upon adoration, yet procured without any violence or constraint.*

It is said that nothing can compare with the procession of the Blessed Sacrament in this place; and that, without any display of riches and magnificence, it yields in nothing to the richest and most magnificent procession in any other part of the world.

A Spanish gentleman describes it in the following manner:—"It is attended with very fine dancing, and the dancers are all neatly dressed. Over the greens and flowers which compose the triumphal arches, under which the Blessed Sacrament passes, there appear flocks of birds of every colour, tied by the legs, to strings of such a length, that a stranger would imagine they enjoyed their full liberty, and were come of their own accord to mix their warblings with the voices of the musicians and the rest of the people; and bless, in their own way, him whose providence carefully supplies all their wants.

"All the streets are hung with carpets very well wrought, and separated by garlands, festoons, and compartments of verdure, disposed with the most beautiful symmetry. From distance to distance, there appear lions and tygers very well chained, that they may not disturb the solemnity instead of adorning it; and even very fine fishes sporting and playing

playing in large basons of water. In a word, every species of living creatures assist at the solemnity, as it were by their deputies, to do homage to the incarnate word, in his august sacrament ; and acknowledge the sovereign dominion his father has given him over all living. Wherever the procession passes the ground is covered with mats, and strewed with flowers and odoriferous herbs. All, even the smallest children, have a hand in these decorations, amongst which, are likewise to be seen the flesh of the animals newly killed for food ; every thing the Indians regale themselves with at their greatest rejoicings ; and the first fruits of their labours ; all, in order to make an offering of them to the Lord ; the grain particularly they intend to sow, that he may give it a blessing. The warbling of the birds, the roaring of the lions and tygers, the voices of the musicians, the plain chaunt of the choir, all intermix without confusion, and conspire to form a concert not to be equalled in any other part of the world.

“ The great royal standard is carried behind the Blessed Sacrament. The Cacique, the Corregidor, the Regidors and the Alcades support the canopy. The militia, both horse and foot, with their colours and standards flying, assist likewise, at the procession, in good order. But however striking this spectacle may be, the greatest beauty of it consists in the piety, the modesty, and respect, and even the air of holiness visible in every countenance.

“ As soon as the Blessed Sacrament is returned to the church, the Indians present the missionaries all the several kinds of eatables which have been exposed in the procession ; and the fathers, after sending
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the best of every thing to the sick, distribute what remains, among the rest of the inhabitants. The evening concludes with the most curious fire-works.*

In 1767 the Jesuits were sent out of *America* by royal authority, and their subjects were put upon the same footing with the rest of the inhabitants of this country.†

PORTUGUESE AMERICA.

BRAZIL. Though the natives of *America* in general acknowledge the being of a God, and the immortality of the soul, yet several tribes have been discovered which have no idea whatever of a supreme Being, and no rites of religious worship.‡

The natives of Brazil had no temples nor Priests; but they were so much affrighted by thunder, that it was not only the object of religious reverence; but the most expressive name in their language for the Deity was *Toupan*, the same by which they distinguish thunder.§

The established religion at present in this place, is the *Roman Catholic*.

DUTCH AMERICA.

GUIANA. The savage tribes in this place believe the existence of one supreme Deity, whose chief attribute is benevolence; and to him they ascribe every good which happens. But as it is against his nature to do ill, they believe in subordinate

* Charlevoix Hist. of Paraguay. vol. i, p. 286, 287, 288.

† Guthrie, p. 776.

‡ Robertsons History, vol. i, p. 381.

§ p. 488.

dinate malevolent Beings like our Devil, who occasion thunders, hurricanes and earthquakes, and who are the authors of death and diseases, and of every misfortune.*

The religion of the Christian inhabitants of this place is similar with the *United Provinces*.

P A G A N A M E R I C A.

AMAZONIA. The inhabitants of this country are said to worship images made of wood, set up in their houses; for they have no temples; their Priests teaching them, that these pieces of timber are really inhabited by certain divinities from Heaven.†

A M E R I C A N I S L A N D S.

NEWFOUNDLAND. The natives of this island when first discovered, had some knowledge of a supreme Being; and believed that men and women were originally created from a certain number of arrows stuck fast in the ground. They generally believe the immortality of the soul, and that the dead go into a far country, there to make merry with their friends.‡

The present religion of this place is similar with Nova-Scotia.

JAMAICA, The religion of these islands
BARBADOES, is universally of the Church
BERMUDAS, of England.

The *Negroes* on these and the other *West-India* islands believe, that they shall return to their native country

* Kaim, vol. iv, p. 150.

† Broughton. vol. ii, p. 334.

‡ Broughton, vol. ii, p. 335.

country after death. This thought is so agreeable, that it cheers the poor creatures, and renders the burden of life easy, which otherwise to many of them would be quite intolerable. They look upon death as a blessing, and some of them meet it with surprising courage and intrepidity. They are quite transported to think their slavery is near an end—that they shall revisit their native shores, and see their old friends and acquaintance. When a *Negro* is about to expire, his fellow-slaves kiss him, wish him a good journey, and send their hearty good wishes to their relations in *Guinea*. They make no lamentations; but with a great deal of joy enter his body, believing he is gone home and happy.*

The original inhabitants of the *West-India* islands are now almost extirpated.†

CUBA,
HISPANIOLA. The inhabitants of these and the other islands belonging to *Spain* are *Roman Catholics*.‡

MARTINICO. The predominant religion in this and the other islands belonging to *France* is the *Roman Catholic*.

**OTAHEITE, AND THE OTHER
SOCIETY ISLANDS,
THE FRIENDLY ISLES,
THE SANDWICH ISLES, &c.**

The inhabitants of these and the other islands lately discovered in

the South Sea, in general acknowledge an almighty, invisible Lord and Creator of the universe, who executed the various parts of the creation by various

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subordinate

* Gubrie, p. 704.

† Barclay's Dictionary. ‡ Broughton, vol. i. p. 335.

subordinate powerful Beings. They are of opinion, that he is good and omniscient ; that he sees and hears all human actions ; and is the giver of all good gifts. They feel their own wants, and therefore apply for redress to the supreme Being, and offer him, with a grateful heart, the best gifts of their lands. They acknowledge to have a Being within their bodies, which sees, hears, smells, tastes, and feels, which they call *E-tee-beè* ; and they believe, that after the dissolution of the body, it hovers about the corps ; and lastly, retires into the wooden representations of human bodies, erected near the burying-places. They are convinced of the certainty of a happy life in the *Sun*, where they shall feast on *bread-fruit*,* and meat which requires no dressing ; and they think it their duty to direct their prayers to this supreme Divinity, or *Eatooa Rakùì*. Those who have leisure among these people, are very desirous of learning what is known relative to this and all other inferior Divinities, and to practise such virtues, as by the general consent of mankind, constitute good actions. These are briefly the general outlines of their religious worship.

The name *Eatooa*, admits a very great latitude in its interpretation : however, they admit a Being which they call *Eatooa-Rakài*, which is the supreme Deity

* The tree which bears this fruit, is about the size of a middling oak, with large leaves deeply sinuated, and when broken from the branch, exudes a white milky juice. The fruit is about the size of a child's head, and nearly shaped like it. It is covered with a skin, the surface of which is reticulated, and it has a small core. It is quite white ; and when roasted or boiled, has the consistence of new wheat bread, and resembles it in taste only it is sweeter. There are large forests of this fruit on most of the islands in the South Sea. [See Cook's last Voyage, p. 48.]

Deity above all. Each of the islands surrounding *Ihaitee* has its principal God, or tutelar Deity.— This is always the Divinity whom the High-Priest of each isle addresses in his prayers at the grand *Maraï* of the Prince of that island.

The great *Deity* they think to be the prime cause of all divine and human Beings ; and suppose the inferior Deities, and even mankind are descended from him and another Being of the female sex ; and in this respect, they call the great Deity *Ta-rou-tiaï Etō-mou*, the great procreating stem : but his wife is not of the same nature with him.—They imagine a coexisting hard substance necessary, which they call *O tē pa pa*. These procreated *O-Heē-naà*, the Goddess who created the moon, and presides in that black cloud, which appears in that luminary ;—*Te-uhetto-ma-tarai*, the creator of the stars ;—*Oo-mār-rīco*, the God and creator of the seas ; and *Orre-or-re*, who is God of the winds. But the sea is under the direction of thirteen Divinities, who have all their peculiar employment. The great God lives in the sun, and is tho't to be the cause of earthquakes. They have one inferior Genius, or Divinity, of a malignant disposition, residing near the *morai*, or burying-places, and in or near the chest including the heads of their deceased friends, each of which is called the house of the Evil Genius. The people are of opinion, that when a Priest invokes this evil Genius, he will kill, by a sudden death, the person on whom they intend to bring down the vengeance of this Divinity. They have another inferior Divinity, who had the same power of killing men, with this difference only, that he was not addressed by prayer, but is only worshipped by hissing. This last

kind of Genius, is called *Tēē-bēē* : this, they say, is the Being which hears, smells, tastes and feels within us, and after death exists separately from the body, but lives near burying-places, and hovers round the corpse of their friends; and is likewise an object of their reverence, though addressed only by hissing. These *Tēē-bēēs* are likewise feared : for, according to their belief, they creep during night into the houses, and eat the heart and entrails of the people sleeping therein, and this causes their death.*

The inhabitants of these islands honour their Divinities—first, by prayers ; secondly, by setting apart a certain order of men to offer up these prayers ; thirdly, by setting apart certain days for religious worship ; fourthly, by consecrating certain places for that purpose ; fifthly, by offering human sacrifices to the God of war.† They preserve a condemned malefactor, of an inferior class, for a sacrifice ; provided they are not possessed of any prisoner of war. The *Otaheiteans*, and the other Islanders, prepare those oblations on their morals.

We have plain proofs that the *Otaheiteans* have notions of a *metempsychosis*.‡

NEW HOLLAND. The people inhabiting this vast island appear to be all of one race.¶ But no account can yet be procured which indicate their entertaining any ideas of religion. The *New-Hollander* is a mere savage ; nay, more, he possesses the lowest rank in the class of Beings.§

From

* Foster's Geog. Observations. p. 533, 534. † *Ibid.*

‡ Cook's last Voyage. p. 76, 131, 136.

¶ Robertson, vol. i. p. 472.

§ Cook's last Voyage, p. 12.

From the foregoing view of the various religions of the different countries of the world, it appears, that the Christian Religion is of very small extent, compared with those many and vast countries overspread with Paganism or Mohammedism. This great and sad truth may be further evinced by the following calculation, ingeniously made by some, who, dividing the inhabited world into thirty parts, find, that

XIX	} Of them are possessed by	{	Pagans,
VI			Jews and Mohammedans,
II			Christians of the Greek Church,
III			Those of the { Church of Rome, Protestant Communion.

*If this calculation be true, Christianity, taken in its largest latitude, bears no greater proportion to the other religions than five to twenty-five.**

* It is worthy our observation, that the above calculation was made before the late discoveries of the north-west part of America, the north-east part of Asia, the vast tract of New-Holland, New-Guinea, and the numerous other islands in the Pacific Ocean : how much greater then must the numerical difference appear at the present day, between that part of mankind, who enjoy the light of Christianity, and that part who are now groping in Pagan darkness !

THE END.

ERRATA.

Page.	line.	for.	read.
9	5 from top,	<i>take,</i>	took.
11	15 from bottom,	<i>to,</i>	no.
18	16 from top,	<i>names,</i>	name.
29	16	<i>centur,</i>	century.
42	11 from bottom,	<i>Canusars,</i>	Camisars.
<i>ibid.</i>	8	<i>distinguish,</i>	distinguished.
66	9 from top	<i>Frates,</i>	Fratres.
67	8	<i>Dauphing</i>	Dauphiny.
83	17	<i>manners,</i>	manner.
86	16	<i>perfectly,</i>	perfectly.
87	5 from bottom,	<i>Jansenites,</i>	Jansenius.
104	12 from top,	<i>entities,</i>	entities.
135	16	<i>choir,</i>	chair.
140	2	<i>dispefos,</i>	dispense.
191	12	dele <i>ex-</i>	
194	9 from bottom,	<i>by parallel,</i>	by a parallel,

APPENDIX.

6	{ 10	reflect in the name of	reflect.	In the name of
	{ 11	for this Master : I	read	this Master, I must
		must tell you.		tell you.
17	8 from bottom,	<i>seventh,</i>		eleventh,
30	10 from top,	<i>Borignomists,</i>		Borigaonists.
36	4 from bottom,	<i>of Jesuits,</i>		of the Jesuits,
64	1 at top,	<i>Bhristians,</i>		Christians.

[Other smaller errors the candid reader will excuse.]

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